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THE ECCLESIASTICAL REVIEW

EIGHTH SERIES.—VOL. II.—(LXXII).—JANUARY, 1925.—NO. 1.

GENESIS 2:7 AND THE EVOLUTION OF THE HUMAN BODY.

A Study in Literal Exegesis.

THE present insistence of the much-discussed subject of human evolution is not, as everyone knows, due to the recent acquisition of any substantial evidence in favor of the hypothesis itself. The discussion owes its present activity partly to a psychological obsession, not unlike the medieval quest of the philosopher's stone, and partly to the concerted effort of a small group of contemporary materialists to press their theory with increased assurance the more its hoped-for evidence fails to appear, and so to overawe and convince the public at large by the facile method of repetition. Within Catholic circles additional interest naturally attaches to the controversy through the effort to determine the limits imposed upon it by divine revelation. The latter task, the very prerequisite of safe and sound discussion, further commends itself because of the charge of blind dogmatism so commonly leveled against Catholic investigators. Such a charge might, indeed, be only too justly retorted, but retort would not be refutation. At a time when mere conjectures from scientific premises are persistently announced as the verdict of science itself, and the Catholic laity met at every turn with the confident challenge to choose between their faith and their intelligence, the requirements of revelation cannot be too well understood. The present crisis, like former ones, may prove transient, yet so long as it endures, every contribution to the fair and prudent study of the question will be a thing of practical value.

The immediate creation of every rational soul being placed beyond dispute by the verdict of revealed truth, the only part of the evolutionist hypothesis admissible to discussion is the origin of the first human body. This is a single historical fact, far remote in time, and of such a nature that its mode defies demonstration by any amount whatever of inductive reasoning, since even the known laws of necessary operation in any chain of causes and effects cannot fully determine how the first member of the series was empowered to begin its own activity. How the first human body was actually produced is, therefore, a question which no natural science will ever be able to answer with certainty. Divine revelation alone can testify, if such be the divine will.

In seeking the witness of revelation we are now provided with a document of the Church which everyone acknowledges must be taken into direct account. This is the much-discussed Third Response of the Biblical Commission's decree of 30 June, 1909.[1] The Commission here rules that, in interpreting the earlier chapters of Genesis, it may not be treated as doubtful that a "peculiar creation of man" is narrated as historical by the literal sense of the sacred record. This, of course, constitutes an authoritative norm in interpreting the revealed history of the origin of man, and the force of its obligation, explicitly defined by Pius X,[2] is acknowledged by all Catholic teachers in dealing with this decree. Since, however, no prohibitive law may be applied beyond the strict purview of its terms, there remains the delicate question how the phrase *peculiaris creatio hominis* should be understood in its bearing on the origin of the first human body.

Pending authoritative interpretation, there is, of course, due liberty to discuss the meaning of the phrase; but the gravity of the matter at issue calls for a fitting measure of caution. This fact is duly appreciated in most quarters, and yet it is hard to dispel the impression that private decisions are at times given to the public with more assurance than reflection. Occasionally we hear, or even see in print, the confident assertion that the production of the first human body by a purely natural process of evolution from inferior forms is

[1] Denzinger-Bannwart, *Enchiridion*, 2122.
[2] Denzinger-Bannwart, *Enchiridion*, 2113.

certainly not opposed to the maintenance of a " peculiar creation of man " as divinely revealed, provided the direct creation of the rational soul be held unquestioned. The very few Catholic teachers who have gone so far as to affirm this certainty are usually cited as authorities by each new supporter of the statement, in spite of the fact that their interpretations of the Commission's phrase have no more weight than those of their opponents.

As a matter of fact, however, the lawfulness of the opinion in question is very far from certain. A glance at the phrase in its immediate context shows that the " creation of man " (evidently, of the first man created, since there is question of interpreting the early chapters of Genesis) is termed " peculiar " in at least the sense of its entitative distinctness from all other creative acts. For the first historical fact on which the Commission insists as recorded by the literal sense of Genesis, is " the creation of all things effected by God in the beginning of time," while the second of such facts, mentioned immediately afterward, is " a peculiar creation of man ". This evident antithesis, together with the exact force of the Latin *peculiaris,* shows that the second phrase cannot but signify at the least " a creative act proper to man " as its only object, and thus distinct in its historical entity from other creative acts. More than this may be implied or involved, but less than this cannot be meant. Now, unless the term " man " includes the body with the soul, this formal ecclesiastical instrument presents an anomaly in the use of theological terms which demands its own proof. If, on the contrary, " man " in this place has its adequate meaning, then of the body of the first man, no less than of his soul, the Biblical Commission on the authority of Genesis predicates a creation " peculiar " at least in its real distinctness from other creative acts, and proper to that identical body as its object. And yet the evolutionary hypothesis, even at its lowest terms, attributes to the body of the first man only such a creation as is necessarily involved and identified with the creation of some earlier indeterminate creature quite other than human. It has still, I believe, to be demonstrated how two such propositions can be reconciled.

Quite apart, however, from this evident reason for the exercise of caution and reserve, the purpose of this paper is to

invite attention to a point in the text of Genesis itself which seems to offer serious objection to the theory of human evolution as actually proposed by its few Catholic supporters. So far as I am aware, a living body, and not a lifeless one, is always presupposed as the term of the evolutionary process and the subject of the infusion of a rational soul. The manner in which the human soul may be supposed to have replaced, superseded or perfected the inferior principle of life already resident in the evolved body, will be variously explained. But that the evolved body, as perfected and fitted for a rational soul, already possessed its own animating principle, appears to be common to all forms of the hypothesis. The term of the evolutionary process is assumed to have been a living animal.

With all due deference, however, this feature of the theory seems to be excluded by the most explicit record of the first man's creation. This record is found in Genesis 2:7, whose text, for the reader's convenience, is here presented in full.

Hebrew	*Vulgate* [3]	*Challoner* [3]
And Yahweh God moulded the man dust from the ground, and breathed into his nostrils the breath of life, and the man became a living soul.	Formavit igitur Dominus Deus hominem de limo terrae, et inspiravit in faciem ejus spiraculum vitae, et factus est homo in animam viventem.	And the Lord God formed man of the slime of the earth: and breathed into his face the breath of life, and man became a living soul.

All who accept this passage as inspired history—as do all Catholics—will readily agree upon several points as either evident or commonly acknowledged. The term of the process here recorded stands forth as the first member of the human race, whose identity is fully established by the ensuing history; while the fact that this individual alone, and not the race collectively, is intended, is evidenced by the definite article with both instances of "man" in this verse, and by the statement of the verse immediately following. The creative process is presented in two distinct divine operations, narrated respectively in the first and second sentences of the verse. The formation of the man's body is the first operation. Its mode is hidden beneath the metaphor of a potter's activity. If that mode involved a progressive evolution, it will be agreed that,

[3] Both text and punctuation are taken respectively from Fr. Hetzenauer's edition of the Vulgate and Bishop Challoner's English version of 1750. The translation of the Hebrew is the writer's own.

whatever inferior creatures may have intervened as steps in the formative process, the "moulding" of the first man's body stood accomplished when the last and highest of these intermediate forms had attained its full perfection.

That "the breath of life" described as infused in the second operation, was a human and rational soul, will also be conceded by all Catholics. Not that the phrase alone determines this, for in describing the havoc of the Deluge, Gen. 7:22, summing up a foregoing enumeration of terrestrial animals, says that "all in whose nostrils was the breath of the spirit of life, of all that was in the dry land, died," that is, every air-breathing animal on the submerged land. In the present passage, however, "the breath of life" stands for the principle of animation due to a human body, and thus includes in fact the rational along with the merely vegetative and sensitive potencies; moreover, in the sacred author's own view it cannot be less than an essential part of a created "image of God". The sense in which the Hebrews themselves looked back upon "breath of life" united to "dust from the ground" in this record, is clear enough from the admonition of Eccles. 12:7, that a man should make virtuous use of the opportunities of time before "the dust return to the earth as it was, and the spirit return to God who gave it".

So much at least may be assumed as common ground in the present discussion. One point has been reserved, not as essential to further argument, but as possibly open to different explanations. It is admitted by all that the first sentence predicates "moulding" of the body alone, notwithstanding the fact that this is called "the man". Restriction of the affirmation to man's material part is in fact justified, both by the nature of the metaphor of "moulding", and also by distinction from the "inbreathing" which ensues. But why is the body alone called "the man"? Two explanations are compatible with the Hebrew mind and idiom. The more natural is, that by synecdoche the body alone is "the man" both here and in the last sentence of the verse, for the form of the subject is the same in both, and that in the second case the body alone should be said to have "become a living soul" will appear natural enough presently. In this case the body would be called "the man" as being not only an essential part of the

whole, but the visible part, serving as a natural sign of the whole person. I believe this to be the correct grammatical interpretation, but am far from insisting upon it. The other, though less natural, explanation is that in this first sentence the body is termed "the man" by prolepsis, while the same phrase in the final sentence of the verse has its proper and adequate sense. If this explanation be preferred, it should not be overlooked that the very prolepsis by which the body alone is termed "the man" in the first instance, restricts the final affirmation to that identical body, now finally animated, with which the whole transition began. Whatever, then, be the exact rhetorical force of "the man", the bodily part of this subject undergoes no change in identity.

The common ground of Catholic interpretation thus outlined, the question may now be proposed, whether Gen. 2:7 can admit, as a valid explanation of the "moulding" of the body, the production of a body "suited to be the instrument of a spiritual soul" by a mere process of natural evolution. One cannot even state the theory without a passing wonder whether the grave biological objections against its possibility have been allowed due weight; but their consideration here would be a digression. Suffice it to recall the fact that the theory begins with a body, not yet human, but certainly animated, as the final term of the "moulding" process. Keeping this in sight, one cannot avoid the question: How does this supposition accord with the closing sentence of Gen. 2:7: "And the man became a living soul"?

To put this objection in the form of direct argument, let me first recur to the affirmation "and breathed into his nostrils the breath of life". This is admitted to record the infusion of the rational soul. Now, if the text of the history goes immediately on to state directly that by this operation animal life was conferred upon the body, it thereby affirms indirectly that this identical body had not been animated before the operation of "inbreathing", but had been prepared and determined to that operation as its final essential perfection. But by the closing sentence of this verse it is, as I shall show, directly affirmed that the effect of the infusion of the rational soul was to confer upon this body animation as such. Therefore the text of Genesis indirectly denies the previous animation of this identical body.

To sustain this argument it is necessary to show two things: first, that the closing sentence, "and the man became a living soul," intends to express the immediate effect of the "in-breathing of the breath of life"; and secondly, that the phrase "a living soul" prescinds from all that is proper to rational nature, and directly affirms mere sentient animation as such, or the final perfection of an animal of any species.

1. The final sentence of our passage, "And the man became a living soul," is clearly the inspired historian's statement of the result of the union of the "moulded" body with "the breath of life". The consequential nature of the sentence, both grammatically and logically, makes this too evident to require extensive proof. The first two sentences predicate acts of God, while in this closing statement man becomes the subject. The "moulded" body awaited further perfection; "the breath of life" was "breathed into its nostrils"; thereupon "the man" lived. This evident causal nexus is even emphasized by the most explicit expression of the notion of "becoming", or arriving at the expected term of a transition, that is known to Biblical Hebrew. The verb *hayah* itself, when fully expressed as here, suffices in some contexts to signify "become", which, in fact, appears to be its radical force. But in addition, this verb in the present sentence is followed by the dative of the term of a transition, giving us an idiom whose force is quite determined. Verbally rendered it would read: "And the man was to a living soul." The versions betray their own sense of this forcible construction, for the Vulgate, instead of *factus est anima vivens,* writes *factus est in animam viventem,* and the Septuagint reinforces ἐγένετο with the preposition εἰς

Whatever, therefore, is meant by "a living soul", the attainment of this term is made the direct effect of the creative process. The sacred author writes in effect: "And the man thus became a living soul."

2. But it remains to determine precisely what the author of Genesis affirms this effect to have been. What is his mark in this sentence, the scope of his formal and direct affirmation? The question is not merely speculative. If the direct assertion is, "And the man thus became a living man," the author's emphasis may possibly be upon the newly conferred gift of life

as specifically human, rational, spiritual. Such a statement would obviously not imply that animation of an inferior species had never before been the lot of this identical body. It would therefore leave room for the evolutionary hypothesis, though not necessarily favoring it. If, however, the statement "became a living soul" directly affirms the attainment of animal life as such (whether rational or not), it indirectly affirms that the rational soul was the first principle of animation for this individual body. For the fact that the author understood this animal to have been a rational one, does not determine his present purpose in merely affirming animation as such to have been the effect of the infusion of its proper soul. The question is one of literal exegesis.

The interpretation last suggested will appear certain to any one who will examine the use of the phrase here translated "a living soul". The translation as it stands is simply verbal, since of the two Hebrew words *nephesh chayyah,* the noun *nephesh* alone is most conveniently rendered "soul", while the adjective *chayyah* certainly means "living", either in fact or by specific property. This verbal translation, however, is far from being idiomatic.

Nephesh itself varies much in force as variously modified. It may mean "principle of life" or else "living being". One of its commonest meanings is "person" or human individual, though this meaning is invariably indicated by the context. Thus in the Levitical laws (*passim*), where a whole discourse is directed to a human community, "the *nephesh* that sinneth . . . , that toucheth . . . , that eateth . . . ," simply means "the person" who does thus or so. The plural form exhibits a similar force in statistical passages, like our own expression "so many hundred souls." Where, however, the context does not indicate a human reference, this last is usually shown by explicit modification, especially in the phrase *nephesh adam,* "soul of man", i. e. "human being" (see Lev. 24:17, Num. 19:11, 31:35, 40, 46, and often elsewhere).

But this frequent human reference of the noun alone renders all the more remarkable the exclusively opposite use of the phrase *nephesh chayyah.* This phrase occurs thirteen times in the Old Testament.[4] Certain features of its use are so con-

[4] Namely, in Gen. 1:20, 21, 24, 30; 2:7, 19; 9:10, 12, 15, 16, Lev. 11:10, 46, Ezech. 47:9. I have not examined the Hebrew of Ecclesiasticus, because of its textual uncertainties.

stant as to be quite determinative. In the first place, it never refers to life in the vegetable kingdom, but always to animal life. Next, there is but one place in which it (apparently) indicates the life-principle in the abstract, namely, where Gen. 1:30 mentions "every living thing that creepeth upon the earth, in which (is) *nephesh chayyah*." With this sole exception, if it be one, the expression is everywhere concrete, designating one or many members of the animal kingdom. Thirdly, it appears that to call a creature a *nephesh chayyah* is not necessarily to imply its present animation, but only that animal life is its specific due. For in Ezech. 47:9 the Prophet predicts that "every *nephesh chayyah*" in certain places and conditions "shall live" in fact. The phrase of itself, therefore, simply denominates "an animal" as such. That in Gen. 2:7 it does go beyond this, and lend itself to the predication of actual life, is evident from the context as already reviewed.

But the feature of the use of this phrase which most concerns us at present is this, that nowhere else than in Gen. 2:7 is a human being alone called a *nephesh chayyah*. On the contrary, of the remaining twelve occurrences of the phrase, eleven exclude man altogether from its scope, six of these cases designating terrestrial, and five of them aquatic animals. In the twelfth instance (Gen. 9:16) man seems to be implicitly included in the same category with other terrestrial animals as a party to the Noachic covenant, although three times in the same context (verses 10, 12, 15) its beneficiaries are expressly distinguished as "you (Noe's posterity) and every *nephesh chayyah* that is with you", or, "of all flesh". This single instance is not without its significance as including man within the animal kingdom as such; but its importance should not be overestimated. What is certain, if anything can be, about the phrase *nephesh chayyah*, is that the Old Testament writers reserved it to indicate *any member of the animal kingdom, and nothing more definite than this.*

In the light of this examination, the record of Gen. 2:7 can only be rendered directly as follows: "And Yahweh God moulded the man dust from the ground, and breathed into his nostrils the breath of life, and the man thus became a living animal."

That this animal was, by virtue of this very operation, constituted rational and essentially superior to all animals of other species, is by no means excluded, but merely for the moment neglected. Not only does the sacred writer himself understand "the breath of life" to have been a quickening principle worthy of the human species, but he insinuates all of this and more by depicting its infusion as a direct divine inbreathing, a privilege not so much as hinted at in the production of any other creature. No point of doctrine is in any way affected by the interpretation just proposed for the last sentence of the verse. My point is simply that in this sentence the specific excellence of man's soul is not at all the writer's mark, but simply the first animation of man's body. Had it been his purpose to describe man's creation as now for the first time terminating in the peculiar excellence of rational life, there were means both simple and forcible of expressing this notion. He might at the least have written, "And the man was", or, "And the man lived", leaving in his reader's mind a living creature emphasized as man. Yet instead of this, he deliberately selects a phrase nowhere else applied to man as such, and everywhere quite determinate in force. The divine inbreathing, he tells us, produced a living animal.

Not so the current theories which endeavor to reconcile corporal evolution with revelation. According to these, the first term of the divine process was what the Hebrews would call a *nephesh chayyah*. The process of "moulding" had made it so. What it needed and received was not life as such, but spirituality as such. If this be the case, where is the expected climax in the sacred writer's affirmation of the effect? He should have expressed, or at least allowed by the form of his expression, the elevation of this *nephesh chayyah* to something newer and higher. Not only has he not expressed it; he has chosen a phrase that completely prescinds from it. At the risk of an apparent bathos, he is satisfied to affirm under divine inspiration that "thus the man became a living animal".

W. H. McCLELLAN, S. J.

Woodstock, Maryland.

WHO MAY GAIN THE JUBILEE INDULGENCE WITHOUT VISITING THE ROMAN BASILICAS?

IN the December issue of the REVIEW we gave some account of the Jubilee in general, of the various kinds of Jubilees, of the history of the Jubilee, and finally of the letter of our Holy Father, Pius XI, promulgating the present Jubilee.

We think it well, as being of more immediate practical importance, to discuss in this issue the Papal Constitution *Apostolico muneri* which appeared in the *Acta Apostolicae Sedis* of 1 August, 1924, (pp. 316 ff.).[1] This Constitution extends the indulgences of the Jubilee to certain classes of persons who are permanently impeded from making the visits to the Roman Basilicas, allowing them to gain the Jubilee indulgence without these visits. It furthermore grants to confessors, in favor of such persons, timely faculties with regard to absolution from reserved cases and commutations of vows.

For the gaining of the indulgence of the Ordinary Jubilee, one of the conditions prescribed is that one visit for a certain number of days the Roman Basilicas. At the conclusion of the Holy Year itself, it has been customary to extend the indulgence to the whole world. But, during the Holy Year itself and while the Jubilee is being celebrated in Rome, it is, as a rule, necessary, in order to gain the indulgence, to make the visits to the Roman Basilicas. In connexion with the very earliest Jubilees it would appear that no relaxations were granted in this respect. But, in course of time, a milder policy asserted itself, and the Supreme Pontiffs have granted, not merely to individuals but to whole classes of persons, the privilege of gaining the Jubilee indulgence, even during the Holy Year, without their having to make the visits to the Roman Basilicas. This precedent has been followed in the case of the present Jubilee, and moreover the list of persons thus privileged has been increased.

As a mater of fact, in the bull itself proclaiming the present Jubilee, provision is made for a special case—the case namely of those who, being in Rome or having actually begun the journey to Rome, will be prevented by illness or other legitimate cause or overtaken by death, and consequently will

[1] ECCLES. REVIEW, November, 1924, pp. 501 ff.

have not yet completed or even begun the prescribed number of days and visits. Pius XI modifies in favor of such persons the conditions for gaining the Jubilee. All he requires of them is that they be properly absolved from their sins and receive Holy Communion. "Quae autem supra servanda edixi-mus ut plenissima Iubilaei venia lucri fiat, pro iis qui aut morbo aliaque legitima causa in Urbe vel ipso in itinere pro-hibiti aut morte interim praerepti, praefinitum dierum visita-tionumque numerum nondum compleverint neve inchoaverint quidem, ita temperamus, ut iidem, a culpis rite absoluti ac sacra Communione refecti, indulgentiae remissionisque iubi-laris participes perinde sint, ac si quatuor, quas memoravimus, Basilicas reapse invisissent." Hence residents of Rome, as well as pilgrims who have gone there, but who are prevented by illness or any other legitimate cause from making any or all of the prescribed visits, may gain the Jubilee indulgence, and only two conditions are prescribed for such persons, viz. that they be properly absolved from their sins and receive Holy Communion. The same applies to those who have actually set out on the journey to Rome but are prevented by illness or other legitimate cause from continuing the journey. And in all such cases no other good works need be substituted for the visits to the Basilicas: the Holy Father simply dis-penses from them.

Furthermore, it is well to remark that, in the case for which provision is made in the bull of promulgation, no reference is made to the prayers which are prescribed to be said in normal cases on the occasion of each visit or to the prayers for the Pope's intention which are ordered also in the cases in which other works, as we shall presently explain, are substituted for the visits to the Basilicas. The visits, in the case with which we are now dealing, "are simply dispensed from so that they are not even represented by other works substituted for them, and the requirement of the prayers is omitted, apparently, on the principle, *accessorium sequitur principale*."[2]

Before passing away from the case specially provided for in the bull of promulgation, it may be well to state that, in this case, the Jubilee indulgence can be gained only once. The bull of promulgation guarantees nothing further and *quod tacuit legislator, noluit.*

[2] *Irish Eccl. Record,* March, 1900, p. 248.

Of course one who had thus gained the Jubilee indulgence may later on be in a position to make the pilgrimage to Rome and to perform in Rome again and again all the works prescribed. The fact that he had already gained the indulgence in the exceptional way under consideration would not prevent him from gaining the Jubilee indulgence in Rome each time he repeats all of the prescribed works.[3]

But, in addition to the case provided for in the bull of promulgation, the Holy Father has issued an Apostolic Constitution providing for a number of other exceptional cases.

In the opening words of this constitution, *Apostolico muneri,* the Pontiff states that it is doubtless in keeping with the Apostolic office with which God has entrusted him and with the very great charity with which he embraces the entire flock of the Lord committed to him, as well as being completely in line with the customs and arrangement of his predecessors, that, having prepared and provided, by the constitutions previously issued by him, the very present remedies of expiation and helps of salvation for all those who, either as inhabitants of Rome or as pilgrims thereto, will be in a position to comply with the conditions laid down for gaining the very full pardon of the Jubilee proposed to them, he should now make provision for the great host of others who, for one reason or another, are debarred either from undertaking the pilgrimage to Rome or (being in Rome) from making the prescribed visits to the Basilicas. He goes on to state in a general way who those persons are whom he has in mind—those, viz. who, since they live within a cloister or are in the power of enemies or are in public custody or are suffering from bodily infirmity, are prevented from undertaking and performing the works prescribed for the Jubilee. He wishes to exercise his benignity toward those whose condition or unfortunate circumstances would otherwise prevent from gaining the Jubilee; and he is prompted all the more strongly to make special provision for such persons because he trusts that, as a result of their united prayers, enforced by the merits of a life of innocence spent in the contemplation of divine things and in the practice of the religious virtues or of one of chastisement or sickness borne in the spirit of penance, those benefits will be bestowed by God

[3] Monita of the Sacred Poenitentiary, n. XVII.

on the Church for which, in proclaiming the Great Jubilee, he has declared it to be his intention that all should pray.

Accordingly the Pontiff grants the privilege of gaining the Jubilee indulgence during the Holy Year itself on special terms to the following classes of persons and to them only:—

1. All nuns who live in monasteries in which perpetual enclosure is observed;[4] novices, postulants and secular women who live in such monasteries for the sake of education or for any other legitimate reason, and even though these latter reside in the monastery merely for the greater part of the year; also lay sisters who in the discharge of their duties or for the purpose of collecting alms leave the religious enclosure.

2. All religious sisters, i. e. females who take simple vows and who belong to a Congregation either of Pontifical or of diocesan right, although they are not bound by the strict law of enclosure as nuns are, as well as their novices, postulants, female pupil boarders—externs are not included—and other females who live with the religious sharing their table and residence.

3. Oblates or pious women who live in common, even though they take no vows, as well as their novices, postulants, resident female pupils and other women who live with them. However, in order that oblates enjoy the privilege conveyed in the Apostolic Constitution, it is necessary that their institute shall have been approved of by ecclesiastical authority, either permanently or as an experiment.

4. All women belonging to any of the Third Orders Regular, provided they live in community under one and the same roof with ecclesiastical approbation as well as women who live with them, as in the case of nuns, sisters, and oblates.

5. Girls and women who live in schools or colleges intended for women, although they are not in the care of nuns, sisters, oblates, or tertiaries.

6. Certain classes of hermits and anchorites. The privilege is not meant for those who, bound by no law of enclosure, live either in community or as solitaries under the direction of Ordinaries and observe certain laws, but only for such her-

[4] "Veniunt nomine monialium, religiosae votorum sollemnium aut, nisi ex rei natura vel ex contextu sermonis aliud constet, religiosae quarum vota ex instituto sunt sollemnia, sed pro aliquibus locis ex Apostolicae Sedis praescripto sunt simplicia." C. 488, § 7.

mits or anchorites as live in continuous—although not absolutely perpetual—enclosure, lead a life of contemplation and make profession of a monastic or regular order, as the Reformed Cistercians of Our Lady de la Trappe, the Camaldolesi, and the Carthusians.

7. The faithful of either sex who are held captive in the power of enemies or who are confined to prison or who have been exiled or deported or who have been condemned to labor in penal institutions; also ecclesiastics and male religious who are confined in monasteries or other houses for the purpose of correction.

8. The faithful of either sex who shall be prevented by illness or weak health, within the year of Jubilee, either from going to Rome or, in Rome itself, from making the prescribed visits to the Basilicas; those who in hospitals are constantly engaged in the care of the sick, whether they are engaged for this purpose or freely give their services; also working people who by their daily labor support themselves and cannot give up their employment for the time needed to make the visits to the Roman Basilicas;[5] finally, old persons who are over seventy years of age.

As a result of all this, it follows that very many persons in our country may gain the Jubilee indulgence during the Holy Year itself without their having to make the visits to the Roman Basilicas. Hence what follows in the Papal constitution is very important for those who have to direct the attention of those concerned to this favor of the Supreme Pontiff.

Having enumerated the various classes of persons who are privileged to gain the Jubilee indulgence this year without visiting the Roman Basilicas, the Holy Father exhorts those thus privileged to avail themselves of the opportunity offered to them during the year of expiation of doing penance for their sins and of advancing in holiness, and lays down the conditions on which they may gain the Jubilee indulgence. Owing to its importance we translate the entire passage literally.

[5] "Qui in nosocomiis, conducti vel sponte ipsi sua, aegrotantibus, continuata opera, adsunt; item operarii, qui, cotidiano sibi victum labore comparantes, nequeunt se ab eo per tot dies atque horas abstinere", were not included in past concessions of this character.

Therefore we admonish and earnestly exhort each and all of those (just enumerated) not to neglect or pass by the occasion and opportunity which Christ our Redeemer, who is willing to wipe out our iniquities, mercifully offers to them through the Church, in the year of expiation, of cleansing their souls and advancing them to a more holy life. Each sincerely examining his conscience, and with sighs and tears bewailing his sins, shall wash them away by the most salutary Sacrament of Penance and expiate them by suitable chastisements; then let each participate in the Heavenly Banquet with such reverence and faith and charity that he shall return from it ready and prepared to live after the manner of the angels. In the meantime he shall earnestly pray to the Lord Jesus Christ, whom he has received in his breast, for our intentions; and he shall ask especially for this, that the causes of dissensions and discords being removed, He will bring about abiding peace between peoples and in addition that He will, by the pouring forth of heavenly graces, bring back to His Church His children who have been torn from it and that he will not permit that most holy region, which He tilled by His Sweat and consecrated by His Blood, to be violated and contaminated and to fall into the domination of the enemies of His Cross. And for the visitation of the four Basilicas of the City (of Rome) he shall substitute other works of religion, of piety and of charity which the Ordinary personally or acting through prudent confessors shall enjoin, taking into account the condition and state of health of individuals as well as the conditions of time and place.

Accordingly, confiding in the mercy of Almighty God and the authority of the blessed Apostles Peter and Paul, we bestow and grant, out of the fullness of the Apostolic liberality, to all and each of those we have enumerated above who are truly penitent and, within the Holy Year, have properly confessed and received Holy Communion, and pray to God, as we have stated above, for our intentions, and who finally fulfill all the other works to be enjoined in place of the visits, a most full indulgence, pardon and remission of their sins, even twice within the course of the Holy Year if they repeat the enjoined works, just as if they had fulfilled what had been prescribed commonly for all others. And we grant the same to those who shall be seized by a dangerous illness after they have merely begun the substituted works.

In connexion with the foregoing, it may be well to draw attention to these further points:—

1. With the exception of certain classes of hermits and anchorites, male religious as such are not included among those privileged to gain the Jubilee this year without the Roman

visits. However, some male religious may belong to one or other of the categories enumerated in nn. 7 & 8; and, if this be the case, they may gain the Jubilee this year without the visits, on the fulfillment of the conditions laid down in the Papal constitution. And in their case the works that are to replace the visits to the Basilicas are to be assigned by their own Ordinary, if they be members of a clerical institute exempt from the authority of the local Ordinary, or by the local Ordinary, if they be members of a lay institute or of a clerical non-exempt institute. And in either case the religious superior or the local Ordinary may himself personally attend to this mater or delegate confessors subject to them to make the substitution.

2. In the case of similar concessions in the past it was usually stated, in the document granting the privilege, that the Holy Father was moved to make this special arrangement for the sake of those who, in any of the ways enumerated in the Apostolic letter, were hindered from making the visits to the Basilicas *but who would be willing to make the visits if there were nothing to prevent them.* The precise force of the clause we have underlined was a subject of controversy among authorities. Some regarded the insertion of this clause as implying that the privilege was limited to those who, besides belonging to one or another of the various classes enumerated, were moreover in the pious frame of mind thus set forth in the Papal letter. Others held that the privilege was granted to all persons included in any of the categories mentioned in the Papal document, and that the mention of the desire to make the visits to the Roman Basilicas was to be regarded merely as a statement of the motive that had led the Pontiff to make the concession in favor of certain classes of persons and not as limiting the concession in any way. The latter view was the more reasonable one, but in practice all writers on the Jubilee recommended those thus privileged to gain the Jubilee to excite in themselves the pious disposition mentioned by the Pope.[6] Whatever uncertainty might have existed in the case of past concessions, the present one gives rise to none such, for the Apostolic constitution *Apostolico muneri* makes no mention of the pious desire of going to Rome if one were in a position to do so.

[6] *Irish Eccl. Record,* March, 1900, p. 244.

3. The conditions on which anybody belonging to one or other of the classes enumerated in the Apostolic constitution can gain the Jubilee during the present Holy Year are Confession, Communion, prayers for the Pope's intentions, and the fulfillment of all the other works enjoined by competent authority in place of the visits to the Basilicas.

With regard to the works to be performed as substitutes for the visits to each of the four Basilicas, these are to be prescribed by the Ordinary acting personally or through prudent confessors whom he has delegated for this purpose. In past concessions of this character it was stated that Ordinaries or confessors delegated by them had the power of "commuting" the visits to the Basilicas into other works of piety or of religion. This implied that the substituted works had to be, in some sense, equivalent to the visits to the four Basilicas, prescribed in the case of those gaining the Jubilee under ordinary conditions, in accordance with the principle laid down by Benedict XIV in reference to the Jubilee of 1750, "sola ac simplex commutatio subrogationem exigit in materiam majorem vel saltem aequalem". The constitution *Apostolico muneri* of Pius XI does not, it is true, use the term "commutation", but it is implied all the same. "Visitationi autem quatuor Urbis Basilicarum alia religionis, pietatis caritatisque opera iidem sufficiant, quae Ordinarius per se ipse vel per prudentes confessarios, pro condicione et valetudine singulorum ac pro loci temporisque rationibus, iniunxerit." Consequently we are of opinion that some equality must be observed between the substituted works and those that they replace, due allowance, of course, being made for particular circumstances. We take it that our Bishops will prescribe a certain number of visits to be made each day for a certain number of days to local parish churches in the case of seculars or to domestic chapels in the case of religious women and secular women who live with religious, and that they will empower the confessors of their dioceses, in cases in which the visits thus specified cannot be enjoined, to substitute other works of piety or to lessen the number of visits when, in their judgment, such relaxation is justified by circumstances of individual cases. Proceeding on this assumption, we would remind confessors that, since difficulty in the carrying out of the prescribed works is clearly

one of the important elements to be taken into account, great consideration should be shown to those in delicate health or advanced in years. And those best qualified to speak assure us that there should be no over-anxiety in this matter. "It must be presumed to be the intention of the Holy Father that even if an error of judgment be committed, the mistake—at least if it has been made *bona fide*, and not through carelessness—will not interfere with the gaining of the Jubilee in the case in which it has occurred".[7]

4. If, after the performance of the works substituted for the visits to the Basilicas has been even commenced, one seeking to gain the Jubilee is overcome by a dangerous illness, the indulgence will be granted by carrying out all the other conditions viz. Confession, Communion, and prayers for the Pope's intentions.

5. Those already enumerated may gain the Jubilee *twice* during the course of the Holy Year, provided they repeat the works enjoined. And should it happen that one who had thus gained the Jubilee twice were later on in a position to go to Rome within the Holy Year, such a person could gain the indulgence again in Rome by the performance of all the enjoined works and could gain it as often as he performs the enjoined works.[8]

Special Faculties Granted in Favor of Those Who May Gain the Jubilee This Year Without the Visits to the Basilicas.

Having enumerated the various classes of persons privileged to gain the Jubilee this year without the visits to the Basilicas, and having laid down the conditions on which they may gain it, the constitution *Apostolico muneri* proceeds to grant special faculties to confessors who shall be selected by any one belonging to any of these various categories for the purpose of making the Jubilee confession to him.

In past Jubilees the choice of a Jubilee confessor granted to religious was a very important concession, but, owing to the freedom that has been granted habitually in recent times in this respect by the decrees of 3 February, 1913, and of 3 May,

[7] Idem, p. 247.

[8] Monita of the Sacred Poententiary, n. XVII.

1914, the provisions of which, with some few changes, have been adopted into the Code of Canon Law,[9] the freedom to choose a Jubilee confessor has lost its significance. The special faculties granted to the Jubilee confessor are, however, very important.

The constitution *Apostolico muneri,* having stated that it shall be lawful for each of those already mentioned to choose for himself a confessor approved by his Ordinary in accordance with the prescriptions of the Code, proceeeds to grant special faculties to the confessor thus chosen. These faculties concern absolution from reserved cases and dispensations from and commutations of vows.

As regards absolution from reserved cases, a confessor approved to hear the confession of any of the persons already mentioned is empowered to absolve him or her from all sins and censures reserved to the Holy See with the following exceptions, (a) all cases reserved very specially, and (b) the excommunication attached to formal and external heresy. The cases reserved very specially to the Holy See are absolution from the excommunications attached to profanation of the Sacred Species (C. 2320), violence done to the person of the Supreme Pontiff (C. 2343), absolutio complicis (C. 2367), direct violation of the seal of confession (C. 2369), as well as the excommunications incurred by those who disobey certain prescriptions of the constitution *Vacante Sede Apostolica* of Pius X (Canon 2330; *Vacante Sede Apostolica,* tit. II, cap. IV, n. 51),[10] or who violate the secret of the Holy Office.

The special faculties thus granted can be exercised only in a confession made for the purpose of gaining the Jubilee and are effective in the sacramental forum merely. And the confessor is reminded that, should he absolve from a reserved case, he is obliged to impose on the penitent a salutary penance and to enjoin whatever other obligations have to be placed on the penitent in accordance with the canonical sanctions and the rules of right discipline. This means that, in addition to the sacramental satisfaction, the confessor should

[9] Canons 519, cf. C. 874 § 1; 521 § 2; 522; 523.

[10] Since these censures can be incurred only by those who take part in a conclave to *elect* the Pope, confessors are not likely to have to deal with them. Cf. *Vacante Sede Apostolica,* nn. 37, 50, 51, 52, 79, 80, 82, 88, and the Const. *Commissum nobis* of Pius X.

impose a penance which is salutary in view of the gravity of the crime and that he should bind the penitent to make satisfaction for whatever injury he may have done to a third party and to repair whatever scandal he may have given.[11]

The constitution *Apostolico muneri* does not empower such a confessor to absolve from cases reserved very specially to the Holy See or from the case of formal and external heresy, which is reserved specially (C. 2314 § 2), but, of course, he will be justified in absolving from even these in circumstances in which he can invoke the prescriptions of C. 2254.

Again, cases reserved *to* the Ordinary are not included among those from which the Jubilee confessor can absolve, but the Holy Father exhorts bishops and other local Ordinaries to follow the generous example set by him and to grant to confessors the faculty to absolve, in like circumstances, from cases which are reserved to the Ordinaries themselves.

Furthermore, the Jubilee confessor is empowered to dispense from and commute certain vows. In the case of a nun who selects him as her Jubilee confessor, he is empowered to dispense her from all private vows which she has made after her solemn profession and which are in no way opposed to regular observance. Canon 1315 provides for vows made previous to religious profession: 'vows made before religious profession are suspended as long as the one who made the vow remains in religion'. Again, a vow made subsequently to religious profession, the observance of which would interfere with religious discipline, would be invalid and therefore would not need a dispensation. Hence it is only from vows made subsequently to solemn profession, the fulfilment of which does not clash in any way with regular observance, that the Jubilee confessor is empowered to dispense a nun. It is scarcely necessary to add that a just cause is required for granting a dispensation from a vow and that no other work need be substituted, since the power granted in favor of nuns is a power of dispensing.

In regard to Sisters belonging to a congregation in which simple vows are taken (which is the case in nearly all female communities in the United States), as well as Oblates, Tertiaries belonging to one of the Regular Orders, girls and women

[11] Thus with regard to false denunciation, vide C. 2363.

living with religious women, or with Oblates, Tertiaries or in a school or college intended for females, the confessor whom they shall select for the Jubilee confession is empowered to commute even by dispensing ("etiam dispensando commutandi") all private vows which they may have taken, with the exception of those that are reserved to the Holy See, and by effecting a commutation to absolve from the observance of vows confirmed by oath.

The private vows reserved to the Holy See are vows of perfect and perpetual chastity and the vow to enter a religious order in which solemn vows are taken, made unconditionally and after the completion of one's eighteenth year (C. 1309). In private vows, other than these two, made by Sisters *et al.* the Jubilee confessor has the power of commuting, and that, even though the vows have been confirmed by oath. The power of *commuting even by dispensing* implies that the confessor has the power of substituting a work of notably less moral value than the original work vowed. It goes without saying that a just and probable cause is required to commute a vow and that the confessor's power does not extend to the case in which the commutation would be prejudicial to the acquired rights of a third party (C. 1313), or, in the case of a vow made as a safeguard against the commission of sin, where the commutation would not be as effective a safeguard as the original work.

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CHRIST ON THE STAGE.

All its deep places and its heights unfolding,
The Life of Lives before thee we unroll,
That thou, the mightiest scene on earth beholding,
May'st gain new riches for thy inmost soul.
Oberammergau Prologue.

I.

TIME was then the only drama that the world knew was the Passion play, the Divine Tragedy acted out on the speaking stage. To-day the Passion play is a rarity and a curiosity. In a world whose greatest pastime is drama in some form or other, the mother of all drama since the Christian era began is known to but a few of the thousands who

enjoy the theatre. The Passion plays in existence in our time can be counted on the fingers.

And yet, the hold of the Divine Tragedy on the heart of man remains. Whenever a Passion play is produced, crowds go to it, travel far to see it, make a pilgrimage of it. Indeed, as any commercial theatre manager of the present time will tell us, whenever a play of a religious nature is presented, Biblical or otherwise, touching in any way on the Christ story, tinted with the coloring or exhaling the perfume of the Christ legend, it invariably draws. Such a play may skirt the edges of the story of our Saviour's coming, as did *Ben Hur,* or symbolize it, as in *The Servant in the House,* or it may bespeak only in the remotest manner something of Christ's person and his teaching, as in the case of Channing Pollock's *The Fool.* But whatever its form, it will attract huge crowds, crowds that do not ordinarily frequent the theatre. Why is this? Simply because plays of this nature satisfy, for a moment at least and in some small degree, that hunger of the human heart for tidings of the Absolute, for Truth Speaking, in a world of Pilates that forever asks "What is the Truth?" It is this ineradicable desire in the hearts of men that has kept the Passion play alive, even in our day when the drama, sprung originally from the Passion play, has become so far removed from its origin as to be almost another thing.

And the Passion play has not only been kept alive, but it can still be seen, centuries after its beginning, in its pristine form. This is true of Nancy, in France, and even of Oberammergau, where the invasion of the outer world has been almost overwhelming, but where tradition is still so strong that innovations in the play are very few and those few very slow to be accepted. But it is especially true of the Passion plays at Erl, at Brixlegg, at Insing and at Vorderthiersee, in the Tyrol, at Waal in Bavaria, and at Höritz in Bohemia. At all these places the Passion play remains a primitive folk play, as Charles Warren Stoddard has shown us in his brochure on Brixlegg, and as the studies of Professor Neil C. Brooks, of the University of Illinois, report to us concerning Erl. The Erl play, in fact, is regarded by many as the best model extant of the medieval Passion play, although it has the one handicap of being presented in an enclosed theatre.

This and the Oberammergau play had the same origin, both being founded on the manuscript of the Meistersinger Sebastian Wild; and although the Erl play is a few years the junior (1697), it has preserved more perfectly the old folk-spirit and has more of the apocryphal woven into its story. For example, the legend of Pilate's wife, based on the Scriptural incident of her warning dream concerning "this good Man", is employed with dramatic effect. Another characteristic touch is a scene between Judas and the Mother of Jesus after the betrayal. Another is the representation of the Good Shepherd with His flock of live sheep. Still another relates the story of one of the High Priests, Sirach, who is shown fair and open-minded, defending Christ and finally going completely over to him. The old Middle Age comedy spirit, too, plays a large rôle in the Erl "Passion". Lucifer and his numerous progeny of devils great and small furnish occasion for a famous series of grotesques, a genuine survival of medieval times.

All of the eight Passion plays which have been mentioned as existing in our day in the Old World, excepting that of Höritz in Bohemia, date back about three centuries. But in the New World of America there are Passion plays, too, even a very primitive one, in the case of the fanatical "Penitentes" of New Mexico. And not only has America its Passion plays, but our country just at present seems to give signs of an actual revival of this most sacred of all sacred dramas. To measure the significance of the Passion play in America, however, we need to first make some note of the spirit and effect of the Old World plays.

II.

Let us take Oberammergau for example, the best known of all. After more than a year has passed since seeing it, with the glamor and thrill of the occasion well set in perspective, what is one's frank opinion of the Passion play of Oberammergau? One can judge only by his recollections, those outstanding memories which remain over and above the mass impressions of the crowds, the suspense, the strangeness of the people and the natural scene. My recollections to-day, without referring to any notebook of the time, are of an ex-

perience which moved me deeply; and this in spite of certain disappointments (which now I only vaguely remember), and in spite of the fact that I did not go to Oberammergau with any special enthusiasm. Indeed, I fenced the idea for months, and let others, whom I was to have joined, go on without me, because, as I said, I did not wish my best imagining dissipated in the cold light of a play-acting stage, no matter how reverent and uncommercialized it might be. But I came away enthusiastic and more; I came away stirred, awed, feeling beautifully renewed, refreshed. And after fifteen months I find this impression still alive.

In the face of the fact that the Oberammergau Passion play, measured by the yardstick of art, of the theatre, is really a crude, amateurish thing, what is the reason for this durable impression of something great and fine? There can be only one answer to that question. The reason is, the spiritual atmosphere of the play; and by this I mean something more than the intrinsic spiritual nature of the Tragedy itself. Something of the *soul* animating and motivating those village players reached down from that huge open stage, with its majestic and serene background of mountain peaks—something greater than the mountain peaks—and touched me with a quickening and unerring touch, a touch that would not be denied by any thought of the would-be critic. An emotion came deeper than mere sentiment. It was not art that did it. A critic could have gone back and picked flaws, no end of them, in the acting, the speaking, the stage management. It was none of these, though of course the Story, the setting, the singing, the costuming, all fused with their three-century-old tradition, combined to produce their effect. But back of the background, back of the tradition, back of the whole thing, was the spirit of a rite—almost, one might say, of a sacrifice. It was worship—that is it; worship simple and sincere and unabashed. Have you ever come unwittingly upon a man at prayer? At Oberammergau we saw a whole community at prayer. And we joined in that prayer; in silence we worshipped too.

Tears were near at Oberammergau. When Christ, staggering under His cross, met His mother; when John, pale and shaking with heartbreak, tried to comfort her; when Peter, hot-headed, impetuous, loving Peter, denied and repented;

when Jesus touched and fondled the little ones; when He fell crushed under the weight of His cross; when the disciples took His bleeding body down from that fearful gibbet, tenderly, lovingly—all these moments—and mark how they were always the silent moments—were deep and true; they were pure drama in its elemental power. But it was not because they were well acted, as acting goes. They were not very well acted; sometimes they were poorly acted. The Clearing of the Temple, the Scourging at the Pillar, the Vision of the Angel in Gethsemane—these were lamely, even crudely done. Yet they were lived over in a spirit of worship, primitive, childlike, devotional, which was irresistible; simply baffling to anyone who would criticize.

When one came, in time, to know about the villagers, staying, as I did, in the house of the Christus, Anton Lang; when one learned afterward how all those actors, daily, before the play began, gathered together to recite the Lord's Prayer, offering each performance up to God and asking His blessing on it—then one began to understand why it was that, at the Last Supper Christ seemed truly to give Himself to the world for love—because Anton Lang, at that moment, I am sure, was filled, exalted, with the thought of Christ really giving Himself. At the descent from the Cross, Nicodemus, mounted on a ladder to help lift the inert body of the Crucified One down to his companions, put out his hand and with one little momentary stroke gently smoothed the sweat-damp hair away from Jesus' brow. That movement was involuntary. It was not acting. It was a sort of prayer—and it went through one's heart like an arrow.

III.

These are the particulars we must remember when we examine the Passion plays in America—the spirit in which they are done, and the effect. There are at least a half dozen of these plays now established in our country, or of very recent date, and on the whole they present a most interesting study.

The outstanding fact which the Passion play in America demonstrates is this—that the Divine Tragedy can never properly be a thing of the secular, that is, of the commercial, theatre. And this is true, not alone because of the innate

sacredness of the play itself, but specifically because of the practical difficulty involved in the impersonating of Christ on the stage. The impulse back of such an impersonation, as well as the whole impulse of the play, must be deeper and higher than even that of the highest art. It must be the impulse which produces such effects as those experienced at Oberammergau—the impulse of prayer, of religious devotion, of a sacred vow fulfilled.

This does not mean that reverent and inspiring dramas dealing with the story of Christ cannot or have not been produced in the commercial theatre. In Paris, in 1919, Martin V. Merle, a well-known Californian dramatist, and the director of one of the first of the Passion plays in America, told me of a new play on which he was then working, which was to be called "Behold the Man", and which was frankly designed for the secular theatre. Such a play, written by a man of Mr. Merle's character and training, ought to succeed. As I recall the outline of it, it was as dramatic as it was reverent; and by perhaps the most clever manipulation yet worked out, it achieved the presence of Christ as a living figure on the stage without running the usual risk of profanation. In both the Trial before Pilate and the Crucifixion, Christ, in this play, is to be represented in person; and in two other scenes, with especially convincing effect in that of the Betrayal by Judas, His presence is suggested by a voice, off stage. This is a device used by Paul Heyse in his *Mary of Magdala*. But Merle's drama is not to be mentioned in the same breath as the profane piece of the German poet, whose play gave such offence in his own country that, when William Winter came to translate it for Mrs. Fiske to perform in America, it had to be practically rewritten.

Mr. Merle's play ought to succeed on the regular stage in America. I feel sure it would in Europe. In Poland, at the Reduta Theatre in Warsaw, one of the old Passion plays of the Middle Ages was revived with great success during the Lenten season of 1923. In this play even the medieval musical score was used, the chorus going under special training for weeks in the old ecclesiastical chants. The stage was built in the medieval style, three-storied, representing Heaven, Earth, and ——— as a Polish friend put it to me—"the Other Place,

as you Americans say, in order to save yourselves from Hell". The whole thing was done in a spirit of simplicity that, so far as a modern can tell, must have closely approximated the religious atmosphere of the original. It was a far more impressive production than one in Vienna in 1922, an elaborate affair which bore all the ear-marks of the catch-penny, being presented simultaneously with that of Oberammergau, and quite frankly copied after it. Being fresh from Oberammergau, perhaps I was a prejudiced judge in this case.

These plays were played (as Mr. Merle's "Behold the Man" is designed to be played) in the regular theatre. But, even in the case of the Warsaw play, so naively done, the old objection remained—the impersonation of Christ by a professional actor. There is something in the heart of the public, something in the heart of even the most worldly man who happens to witness such a play, that rises up in instant questioning of any actor who essays to play the Christ. He asks for some guarantee against profanation. That guarantee, even with the best of intentions, the commercial theatre cannot give. Its very nature precludes it. An interesting example of its failure to give such a guarantee, even under the most propitious circumstances so far as art was concerned, can be cited in the case of Rostand's poem *La Samaritaine*. This poem is one of the most beautiful Scriptural dramas in modern literature, deeply reverent in its intent, depicting in the most moving manner the conversion of a sinning woman by our Divine Saviour. Yet when it was produced in America by Madame Bernhardt, the country rose up in protest. Why? Not because the famous Sara acted the part of Photine, the vaunting and then humbled sinner. No. But because an actor of her troupe essayed the rôle of the Living Speaking Christ—an artist, unquestionably (I believe it was M. Max, whose name alone would guarantee a finished piece of acting), but an artist who, on the same stage on previous and succeeding nights, was to be seen personifying such worldly lovers as the *Armand* of *Camille,* the *Antony* of *Cleopatra*. There is something higher than art, and though artists may not always realize it, the public does.

So strong is this apprehension of the public—at any rate, of the American public—against any possible profanation of

Christ on the stage of the theatre, that some years ago, when even such a man as James O'Neil, known to be a devout and upright Christian, attempted to produce a Passion play in San Francisco, he failed. Every possible guarantee of carefulness and reverence was given for this production; but the public would not have it. The venture ruined Mr. O'Neil financially, and its failure remained a lifelong disappointment to him. No man in the whole personnel of the theatre, at home or abroad, could have had better intention or more reverent ambition. But again, the public would not have it.

IV.

Curiously enough, the same city of San Francisco which witnessed the failure of O'Neil's attempt to present an American Passion play has not only seen other and even more elaborate Passion plays produced with success, but is now planning to establish its own annual Passion play written by one of the Professors of St. Ignatius University. One of these plays already produced, it is true, offered no impersonation of Christ; but one of them had a Christus quite as full-bodied in dramatic action as that of Oberammergau. These plays were the Franciscan Passion Play of 1910, and the Santa Clara Passion Play of 1923. If there was any opposition to these plays, it was not overt, and it failed. But when we look into the matter, we find that it is not at all curious that these plays succeeded where James O'Neil failed. The secret is, they were not of the commercial theatre. In no way were they related to the commercial theatre. Their origin, the impulse which gave rise to them in the beginning, was purely religious; and, for this very reason, being hedged about by the guarantee of reverence which the Christian public instinctively demands, they "went over" and were crowned with success.

The Franciscan Passion Play of 1910, produced by the Franciscan Fathers of St. Boniface's Monastery, began (just as such plays in the Middle Ages began) as a parish affair, to be given within the walls of the Franciscan monastery. But it grew and grew (a little more rapidly than its prototype in medieval times, which required a century or two for such evolution!) until it reached such proportions that eventually it was produced on a stage built expressly for it, the largest

stage in America at that time, excepting that of the New York Hippodrome. It had a cast of six hundred people, of which more than one hundred were "speaking parts" and one hundred and fifty of them singers. In all these dimensions the play measured up surprisingly to the stature of its model, Oberammergau. It was, in fact, a virtual copy—and now that I have seen the original, a very good copy—of Oberammergau. Of course, the tradition of Oberammergau was not back of it, that tradition which, in a span of three hundred years, has developed a race of actors in the Bavarian village. But, besides the externals, the Oberammergau spirit was there; actors chosen from every rank of life, earnest and sincere and deeply impressed with their task. As a potter or a wood-carver at Oberammergau impersonates the Christus, in San Francisco the part was played by a clerk in a stationery shop. But unlike Oberammergau, the San Francisco play was presented at night instead of during the day. Four nights were required for a complete performance. Thus, the continuity of the impression was broken. (This was the case, too, in the Vienna play in 1922.)

How did this Franciscan Passion play affect the spectator, from the point of view of art and from the religious point of view? Was it shocking to see a man whom we knew on the street, impersonating the Divine Saviour? And was it convincing?

For my own part I can only say that, though I have studied plays and players and the stage until the old illusion seldom comes, here I was moved. It was not shocking. I was moved and convinced; not by the acting of the part of Christ in itself, nor by any other individual part, but by the whole. A big strong man, a printer, who was with me, wiped the tears from his eyes again and again as the play went on. The president of one of America's greatest universities, an institution not famous for its Christian orthodoxy, sat beside a monk. The monk knew who his neighbor was, and was surprised to see the eyes of the great man brighten with tears more than once, especially during the scene of the Last Supper.

It was not the acting, as acting, that moved audiences so. Very few of the players could act. One or two showed some talent for the stage. But it was not their talent that "put it

over". It was the simple reverence with which the Divine story was presented. From a purely artistic point of view, so far as histrionics went, one could have picked the performance to pieces; that is, one could have *gone back* and picked it to prices. (But as I have said, we could do this even at Oberammergau.) I realized that, afterward. But I did not realize it (or only at very rare moments) while the play went on. The very weakness of the production was its strength; its crudities made it fine. It was the spirit of it that made it.

V.

The Santa Clara Passion Play, the second venture of this kind in the city that saw James O'Neil's tragic failure, only implies the presence of Christ on the stage. But it so beautifully achieves a feeling of the imminence of the Christ, and is on the whole so important a piece among our American sacred dramas that it must be considered among the first Passion plays of the country. Written by a well known dramatist, Clay M. Green, and staged by another man of the professional theatre, Martin V. Merle, it tells the story of the Divine Tragedy more in terms of the theatre than in terms of the Passion play *per se;* that is, it compresses the tragedy within the limits of a single stage and a single performance, without the accompanying side-stages, tableaux, "prophecies," etc., which characterize Oberammergau, which were also a feature of the Franciscan play, and which make any Passion play cumbersome and tedious for modern audiences.

The Santa Clara Passion play has become a sort of institution in California. It has already been presented four times, in 1901, 1903, 1907, and in 1923; and it is now proposed to give performances of it every five years, in a theatre to be erected especially for it at Santa Clara; to establish, in fact, a sort of Oberammergau of America in that beautiful California spot. The author has stipulated that hereafter the play shall never be produced outside the precincts of his Alma Mater, for which it was originally written. But through its presentation in 1923 at the Civic Auditorium in San Francisco, the general public (to the number of some forty thousand people) became acquainted with the play and not only launched it, as it were, on its permanent career, but established

the precedent by which San Francisco, beginning next year, will have its own Passion Play to be given annually in the Civic Auditorium during the Lenten season. This play, called *Golgotha,* and written by the Rev. D. J. Cavanagh, S. J., is having its try-out this year (May, 1923) at Gonzaga College, Spokane, Washington.

Keeping to its dimensions as a vehicle for the ordinary stage, the Santa Clara Passion Play has a comparatively small cast, thirty-five speaking parts and sixty-five supernumeraries. While it dispenses, as we have seen, with the customary *tableaux prophétiques,* it strikes its keynote with a prologue of the Nativity not unlike the prologue of the Three Kings in *Ben Hur.* The play moves on, then, in one stride, to the Passion itself, and at once we see how effectively it achieves the presence of Christ without actually representing Him. The triumphal entry into Jerusalem is suggested first by off-stage action, the shouts and cries of the populace being heard, the waving palms and olive branches seen, through the open windows of Caiphas's palace; and finally by the passing of a Radiance which, from the noisy street below, brings a sudden silence and fills the whole scene as with the light of Christ's imminent presence. In the *Via Crucis,* the presence of the Saviour is again suggested, this time by the passing of the Cross, as if borne on the shoulders of Jesus in the street outside, the top of the cross being seen over an intervening wall. This device, it may be noted, is used by Maeterlinck in his *Mary Magdalene.*

Another feature peculiar to the Santa Clara Passion Play is the absence of women from the cast. This lack, however, is so clearly passed over that it is scarcely noticed.

The final scene, representing the rending of the veil of the Temple of Jerusalem, brings the play to a close with a stirring piece of stage-craft. When, in the upheaval of nature which signalizes the death of Jesus, the great curtain of the Holy of Holies tears asunder and the columns of the Temple crumble and fall, a livid sky is revealed; and silhouetted against it three stark crosses are seen, mute witnesses of the ending of the Divine Tragedy.

While more theatric than the Franciscan Passion Play of 1910, this Santa Clara play also holds and moves, primarily,

because of the spirit that actuates it. It has that lasting quality of simple drama, that Greek *katharsis,* which sends audiences away silent, caught up in that mood which, as some critic has said (I think it was Clayton Hamilton), testifies to the passing of a great experience. Except at Oberammergau, or in the vast silent audiences that I have seen coming out under the stars from one of Margaret Anglin's Greek revivals in the Dionysian Theatre at Berkeley, I have seldom known this spell to be put upon people so potently as it is by these amateur attempts at playing the Tragedy of Tragedies.

VI.

Another American passion play, one which combines some of the best qualities of the two already described and one which has already achieved something in the nature of a permanent institution, is the Hoboken Passion play, better known by its original title *Veronica's Veil.* Like the Franciscan play, the Hoboken play gives an impersonation of the Christ instead of merely suggesting His presence, but it does this without making the Christus a speaking part. At the same time it approximates in some degree the compressed dramatic intensity of the Santa Clara play, although it has a much larger cast, numbering some three hundred people.

It is now ten years or more since the Hoboken play was first produced. Like others of its kind it began modestly as a parochial venture, designed as a Lenton devotion; and like Oberammergau, it was written to fulfil a vow. It has grown to large dimensions of late years, attracting people from all parts of the country, over three hundred performances having now been given, witnessed by some three hundred and fifty thousand people.

The legend of the Hoboken play relates the story of Veronica, that holy woman of Jerusalem who, according to tradition, met our Saviour on the road to Calvary and offered Him her veil with which to wipe the blood from His pain-blinded eyes, the visage of the Saviour being thus imprinted on the veil. Robert Hugh Benson has utilized the same legend in his Lenten play, *The Upper Room,* successfully produced in England; and in France there is Marguerite de la Fuye's *Le Maître de la Mort,* which likewise uses the veil story for its

climax. The last-named play, published in England in 1923 under the title *The Lord of Death* (translated by Louis N. Parker), has been played countless times in theatres throughout France, and in book form has run into ten editions. This French play numbers among its *dramatis personae* the character of Pilate's wife, Claudia Procla; and her story and the story of her dream, it is to be noted, not only are woven into the passion play at Erl, in Bavaria, but has been used as a theme for a separate play which has, sometime, been produced in America.

Next-door neighbor to the Hoboken play, but differing from it in that it presents the Christus as a speaking character, is *The Passion Play* (it uses this simple title) of Union Hill, New Jersey. This play is now in its tenth consecutive season and is advertised as "the only Passion Play on the American continent presenting the speaking figure of our Lord".

There is one more passion play in America to be noted, however, which does offer an impersonation of Jesus. This is the *Pilgrimage Play* of Los Angeles, which has now been produced annually for three or four years. Of all the Passion plays in existence this is the only one that is produced entirely out of doors, without any artificial scenery; even Oberammergau uses a stage partly enclosed, and painted scenes for certain effects. The arrangement of the *Pilgrimage Play* is likewise unique. It opens with a Bethlehem prologue, but the action proper of the piece goes back for its initial scene to the Baptism on the river Jordan. Then comes the Well of Samaria, where Christ is shown teaching the Apostles the Lord's Prayer and converting the Samaritan woman. The Transfiguration follows, and the later scenes are the Blessing of the Children, Bethany, with Mary listening at the feet of Jesus—and the other Mary, the repentant Magdalen, coming to anoint Him; and the raising of Lazarus. The Last Supper, Gethsemane and the Passion conclude the play, with a tableau of the Resurrection as a finale. All these scenes are given in a single performance, with a cast of one hundred and fifty people. The effect in the open air is realistically beautiful and reverent. The effort back of *The Pilgrimage Play* is more or less communal, is not commercialized, and, according to the published avowal of its sponsors, aims solely "to give

beauty to ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness". The only point that raises a question concerning this play is the story circulated (evidently by the play's sponsors) that the actor who impersonates Christ began his task an unbeliever, but has become converted through the influence of the play. It is beautiful to think of such a conversion; but it is unconvincing, to say the least, to think of an unbeliever acting the part of Jesus.

There are other Passion plays in America, more or less ambitious or parochial, as the case may be. Milwaukee has its play, produced biennially under the supervision of the Rev. Archibald Tallmadge, S. J., of Marquette University. Anton Lang, the Christus of Oberammergau, and his colleagues witnessed this play during their visit to America in 1923, and praised it highly, as they did also the special performances of *Veronica's Veil* given for their benefit at West Hoboken. In New York, in 1923, a Lenten play was produced at one of the Broadway theatres; but only a few performances were given, and the critics were sharply divided as to the merits of the piece. Heywood Broun called it "mad"; the veteran J. Rankin Towse praised it as reverent and beautiful. Its author was Charles Rand Kennedy, whose symbolical *Servant in the House,* and whose Modern Morality, *The Terrible Meek,* are others of our American attempts at the Christ-drama. Mr. Kennedy's Lenten play *The Chastening* could not properly be called a Passion play. It dealt with an imagined scene in the boyhood of our Saviour, when the Holy Family is on its way home to Nazareth, after the Finding in the Temple. Christ's discourse with the Doctors has revealed for the first time what His Divine Mission is; and it is His full declaration of this mission to St. Joseph and the Blessed Virgin that form the crisis of this play. *The Chastening,* like *The Terrible Meek,* seems to lack the simplicity which must be the first foundation of the true Passion play. The author is too evangelistic: that is, he protests too much, fairly juggling with Scripture to make his point. In *The Chastening,* for instance, he entirely loses sight of the fact that there was an Angel Gabriel, and a Prophet Simeon, and a prophetess Anna, daughter of Phanuel. His St. Joseph is merely an ignorant old man to whom the warning of "the angel of the Lord" which had sent the Holy

Family into Egypt had meant nothing but escape from Herod. The unequivocal assertion of Christ's Divinity is the only telling point the drama makes.

VII.

Here, then, is a review of the Passion play as it exists in our world to-day, and especially in America. What is the significance of these attempts of ours at dramatizing the Divine Tragedy?

The rise of the Passion play in America, like its survival in Europe, simply testifies to the deathless impulse of the human heart to visualize that which is only mystically real in the ritual of the Church; the hunger of our hearts for the satisfaction of Truth Absolute living, speaking, seizing upon our corporal sense. The manner in which these plays are produced proves that, to achieve their aim, to be successful, they must have their source in a purely spiritual intent, free from all gross taint of profit or fame. No matter in what degree the aid of art is enlisted to help realize this intent, the primary impulse must be there. And if it be there, these plays, crude and amateurish as you like, or finished pieces of stage craft and acting, will succeed and will do us good.

Of course, it may be that we will yet see audiences in America accepting promiscuous impersonations of Christ on the stage. But I doubt it. And if ever that time comes, something will have gone out of us, of reverence for the Divinity of Jesus Christ, something which no emotion roused by histrionic art can ever replace. I am aware of the arguments to be offered against me here. I know that many a sincere soul might question me at this point, saying "Will we not have gained rather than lost? Will not the world, accepting the figure of Christ in the theatre, be all the more inclined to look beyond the stage to Christ Himself for inspiration and guidance?"

The only Christ worth finding is the Divine Christ, the Whole and Entire Christ. But once this Christ, represented as a living, speaking Person, is leveled to the same boards that witness the ordinary *amours,* along with the ordinary antics, of the theatre; or, let us say, to the same boards that display the noblest heroes and heroines of stage romance; once this is

accomplished, Christ will become, to the masses that frequent the theatre, no more than another imaginative figure of legend or myth, and in this, not the Divinity of Christ, but the humanity of man, will suffer.

Who wants to experiment with a world in which Christ as God, divine and authoritative, fades away into a mere pleasing and romantic hero of the theatre?

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THE PARISH PRIEST AND GOOD READING.

THERE are, we venture to say, very few pastors of souls who are not aware of the need of more Catholic reading, and indeed of more solid reading of any kind, among the members of their flocks. To be over-studious is scarcely a characteristic of Americans in general. Among Catholics, if the experience of many observers is to be trusted, the habit of good reading is scarcely more usual than among the rest of our population.

This is unfortunate for more reasons than one. Good reading and in particular Catholic reading is admittedly of the highest importance both as an antidote to the intellectual evils of the time and as a food to nourish Catholic faith and piety. If faith comes by hearing, it is surely much deepened and strengthened by good reading, and we need to encourage the perusal of worthy books so as to offset and stem the deluge of worthless publications which rushes through the world from a thousand presses.

One of the most useful and effective things then which the pastor can do for his people is to encourage them and help them to secure and read good books. Among the many activities which clamor for a share of his time and energy, this one deserves especially his solicitude. It is the priest, so say worthy authorities on the subject, who can do most for Catholic books and for good reading in general among his people. Moreover, when he succeeds in getting his people to read, he will have solved many another problem which deeply concerns their intellectual and spiritual welfare.

But what can the parish priest do for Catholic reading? What practical means can he find to persuade his people to secure and use good books? Has experience shown anywhere a method of encouraging this which is truly practical in the circumstances of the average parish? We must always bear in mind in discussing such problems that, important as they are, they must still take second place to the more direct and immediate ministrations for souls which are the priest's first duty. What, under actual circumstances, can the average pastor do in the average parish?

It is only fair to say that there is no royal road so far discovered, no labor-saving method of getting people to read. At best it requires honest effort and sometimes no little perseverance. The thing can be done, experience proves. It also proves that the achievement will be likely to cost something near what it is worth.

I.

It may be well then, before speaking of methods, to run over some of the motives which may induce an already overburdened pastor to give generously of his time and effort to get his people to read. To recall the advantages that may be hoped for will make the labor to be expended seem well worth while.

If all the exhortations to good reading, all the encomiums of the Catholic press, were gathered together as they have been written or spoken by Popes, bishops, priests, the cultured laity, they would fill many a bulky volume. Good reading is one of the things most frequently encouraged, most heartily commended. A host of reasons have been given why every Catholic should read Catholic books. In season and out of season good men have rung the changes on this theme.

Reading is the readiest means of intellectual improvement. At present a flood of cheap, ephemeral, distracting and innutritious print is thrust into every one's hands by commercial agencies. Such reading is a waste of time or worse. It is an intellectual dissipation, a frittering away of the power of the mind. To read books which are solid and worthy is to commune with minds that are mature and thoughtful. The best intellectual companionship is to be found between the covers of books.

But good reading does more than improve the mind. It gives the individual a distinct source of power. It puts him forward in opportunity. It enables him to take a higher place in society, to deal with more assurance and influence with his fellow men. The reader is a formidable opponent in argument; he is an arbiter of disputes; he knows definitely things which other men speculate upon. He has an influence which comes from his superior knowledge.

Our Catholic people, more perhaps than some other elements of the population, have need of just these helps which reading gives. Sprung from unfavorable intellectual surroundings which sometimes are the consequence of fidelity to their faith, some Catholics are at a disadvantage from the educational standpoint. They have not the traditions of culture which one might desire. Without any fault of their own, indeed to their credit, when fidelity to their faith has been the cause of their poverty, these Catholics are at a disadvantage intellectually.

The habit of solid reading would supply precisely what they lack. Not long ago we happened upon an instance of this truth. The Catholic man in question had received only the most elementary education. He could read and write and cipher when he finished one of the grades of the elementary school and went out perforce to earn his living. But he had somehow acquired a remarkable taste for good books. The light literature of the day did not appeal to him at all; but solid reading, the best type of Catholic literature, seemed to satisfy his intellectual appetite.

So he read and read, going through volume after volume, not sticking at philosophy or even at theology, which he persued in English translations. He had a book forever under his arm and lost no chance of reading even in the intervals of his mechanical work. He read history, he read apologetics, he absorbed like a sponge whatever good reading came his way.

The result was remarkable. Without having ever returned to school or even having had the opportunity for regular instruction, he had become, by dint of much reading, an educated man. He wrote a good letter. He was well informed in various departments of learning. When other young men

rushed out of doors at night for some feverish recreation, he shut the door of his room against distraction and gave whole quiet evenings to communing with his well-loved books. He was in a way a better educated man than many a college graduate whose intellectual development ceased with his graduation and who took from college no habit of solid reading.

This youth had of course by nature a love for reading which other individuals would have to acquire. But many another young man, might be induced by proper encouragement to cultivate a taste for good reading. Surely it is worth the pastor's while to do his best, for his young folk in particular, to get them to read good books.

We might enlarge upon this theme to no end, but the experience of almost any parish priest will doubtless furnish more moving instances of the need of good reading, no less than of its efficacy. Given a man or woman who is in the habit of reading Catholic literature of the best sort and you have usually a good parishioner. Loyalty to the faith, interest in Catholic affairs, and ability to defend the truth, the capacity to answer difficulties, these are all results of Catholic reading.

II.

When we survey the field as it is, we find much need of the pastor's zealous efforts in encouraging among his flock the buying and reading of Catholic books. At the present time, if we are to believe most credible witnesses, the great majority of Catholic homes are not even tolerably well supplied with Catholic reading. Most of the volumes published by Catholic booksellers are bought by priests and sisters. This fact is attested by the booksellers themselves. It is the exception, they say, when a lay person either comes or writes to order a Catholic book. What proportionately few they do obtain must therefore be given them in great part by priests and sisters.

Even a cursory inspection of the shelves of secular book stores will show that our Catholic people do not resort thither for Catholic books. We have several times repeated the story of a recent experience in one of the largest book departments in the land. It covered much floor space in a great depart-

ment store and we happened in to look for Catholic books. "Where are the Catholic publications?" In answer we were pointed to a corner of the floor where a large and solemn female stood on guard.

"Have you any Catholic books?", we inquired.

"Yes," she answered, "we have Catholic prayerbooks."

"Is that all?"

"Yes, prayer books, beads and crucifixes."

"Then where are your religious books?"

"All these shelves are full of them."

And so they were. Books on Theosophy, on Christian Science, on the New Thought, and every modern 'ology and 'ism. It seemed that the devotees of these modern cults made frequent application for books concerning them. But Catholics never troubled to ask for Catholic books.

In how many homes does the visiting pastor find even a respectable array of Catholic books? There are, to be sure, some chance volumes here and there, prizes received at school, of more or less ancient vintage, and gift books purchased by the pennies of some good sister or some zealous priest to be given to the needy laity. But a worthy collection of up-to-date volumes by Catholic authors, purchased like any other item of home furniture and considered as part of the essential equipment of the house, how often does the pastor find such a thing in his parochial rounds?

Yet, good Catholic books and good books in general should be as much a part of the ordinary furniture of the Catholic home as chairs and tables are. It would be better for the family if chairs and tables were wanting than that they should lack a supply of worthy books. For those things are of use and comfort to the body, but good books are necessary and nourishing for the mind and soul.

III.

What then is the pastor to do to meet this need of his people? How can he with his other preoccupations induce them to supply their homes with good books and to read? Let us make some suggestions which the practical wisdom of the pastors themselves may develop and modify. We shall draw upon the experience of various priests working under usual conditions in American parishes.

The first question which Catholics ask when exhorted effectively to buy and read good literature is this: "What books shall we buy?" The parish priest is in a position of extraordinary advantage for answering this question effectively. He can by using proper means put almost any book he wishes into the homes of many of the members of his parish. Once his parishioners realize that he seriously wishes them to buy a certain book, they will purchase it in numbers. The following incident was related to us by a Catholic bookseller.

It seems that the pastor in question was very much impressed with the merits of a certain book which he thought especially suited to the needs of his congregation.

"How I wish", he said, "that every family in my parish would buy and read that book."

"Nothing could be easier," said the clerk to whom he was speaking.

"Nothing easier?—what do you mean? How could I get the people to buy that book?"

"If you act as I suggest," said the clerk, "they will buy it by hundreds. All you need to do is to carry the book into the pulpit with you next Sunday and speak somewhat as follows: 'My dear friends, Here is a book which I like so much that I wish every family in this parish to have it and to read it. It should be in every home and to make it easy for you to secure it I have asked the booksellers to send here five hundred volumes, which are in the vestibule of the Church. The price is ——, and you may buy copies as you go out of church.' Then, read some passages from the book which you consider of greatest interest to the people," continued the clerk, "and if they do not buy out the entire five hundred, I miss my guess. At least we will take back whatever copies are not sold."

The pastor did as the clerk suggested. On leaving the church that morning after the various Masses, the people of the congregation bought every one of the five hundred copies and many were disappointed at not being able to secure one for themselves. The next Sunday five hundred more were disposed of, and if we remember rightly it required still a third five hundred to satisfy all who wished to purchase the book.

Perhaps not all congregations would respond so generously. Indeed, it is quite certain that some would not. But everywhere such a proceeding on the part of the pastor would be likely to furnish a most effective means of circulating Catholic books.

If, from time to time, when some book especially impressed him as suitable to his people and he conceived the zealous wish of putting it in all their homes, the pastor would proceed something in the fashion just described, he would educate his people to buy and read good books. The profits from such sales, which would be not inconsiderable, might be devoted to some charitable or parish need.

Another plan which for some years proved successful in a city parish was the wholesale purchase and distribution of Catholic books and booklets through a Sodality. Every month the pastor chose some specially useful and interesting book and purchased enough copies at wholesale to give one to each member of his Sodality. Sometimes the books were cloth-bound and fairly expensive. On other occasions they were paper-bound volumes or booklets. But in the course of a year or two the Sodalists had accumulated in this way quite a respectable library, the nucleus of a collection of books. Once a family has gone this far in the way of gathering good reading, it is easier to persuade its members to go on and complete their collection of books.

IV.

A modification of this plan would be to form a Book-buying Club in the parish, the members of which would group together so as to purchase books at wholesale. Then, every month or every two months, a new volume could be selected for purchase. With a little organization it would be possible to have each member buy a different book and to give all an opportunity of borrowing any volume that they like to read from among the list of purchased books.

Many variations may be introduced into the method of procedure. Thus a Buy-a-Book-a-Month Club or section of the Sodality may be set on foot, the members of which will each one purchase a book every month for a year. Wholesale rates may be obtained, whether all buy the same book or whether

each chooses a different volume, as some publishers will in either case allow a library discount.

Sometimes it may be advisable to gather all these volumes into one lending library. But usually it seems preferable to encourage the Catholic people to form home libraries by acquiring worthy collections of Catholic books which will be always kept on hand so that any member of the family may have constant access to them. We do not realize enough, it would seem, the vast importance of making good reading very easy of access. In this regard, notably, people take the line of least resistance and they will pick up and read the book which is within arm's reach when they would never take the trouble to visit a library to borrow the volume.

One of the chief reasons why the ephemeral literature of the day finds its way into every one's hands is the extraordinary facility with which it can be had always and everywhere. In cities and small towns, on trains and street cars, at newsstands and drug stores, in department stores, in railroad stations, everywhere that crowds congregate or people pass in numbers, the best sellers and the lurid magazines are offered for sale.

Catholic books, on the other hand, are kept carefully ("kept" is the word) in out of the way places, in well-locked book cases, away from the crowds, where only priests and sisters can find them. It requires an expert to discover them. When they are published, notices are sent out to comparatively few. There is no means of making them available to the public, the true public, the many-headed. This is the condition which we must recognize and correct if we are to have many readers of Catholic books.

V.

There is still another means, ready at the pastor's hand, which will, we think, prove yet more effective in encouraging Catholic reading both for the present and for the future. At first sight it may seem somewhat utopian, but with due effort it may be made extremely practical. It will at least lay the foundation for much future good.

The means is this—encourage the pupils in our Catholic schools actually to buy and to possess themselves at least some

Catholic volumes which will be their very own, the beginning of their own library, the nucleus of the books they will gather in days to come. Could we even get each Catholic child to buy one book a year of its own accord, for its own property, we should be doing wonders toward Catholic reading in Catholic homes.

The task may not be so difficult as it seems. If presented to the children in the right light, with the motives which will appeal to them, the purchase of a book each year may be made desirable to them. If they wish to do so, they can in various ways secure the price of a book each year.

Children like to imitate their elders, to be considered as growing up, to be given a character of their own. The purchase of a book may be represented to them as a very "grown-up" proceeding. It will give them a feeling of added importance to realize that they can begin to build a library of their very own. It is this aspect of the matter which should be most insisted upon when encouraging them to buy a book a year or a book every semester, or even more frequently according to their financial ability and the grade in which they are studying. It is not the mere separate act of buying one book with their own money that makes the plan valuable and significant. It is the persuading the child to buy a book at regular intervals with the definite purpose of laying the foundation of a collection of books which will be its very own.

As to difficulties which may attend the process of persuasion, they will vanish away if once the teachers in our schools are convinced of the usefulness of getting the children to buy their own Catholic books. Some years ago, before interest in the missions had grown so great, it was at times discouraging to urge upon our schools the organization of groups of students to help the missions. Now, with surprising rapidity, our Catholic students are working by hundreds of thousands in aid of the missions. In a similar way they might be enlisted to work for Catholic literature and the result would be no less excellent in its way than is their present zeal for the missions. Neither need the one work interfere with the other.

At present it is a matter of continual comment that the graduates of our Catholic schools show so little interest in

any form of Catholic reading or indeed of solid reading in general after they have left the precincts of school. While in the classes they are encouraged and admonished to read, and good books are supplied for them. But many of them seem not to acquire that personal initiative, that individual desire for good reading which will be strong enough to resist the temptations of life-after-school. Once out in the world they either read not at all except the daily paper or very light literature, or their reading follows the average current of those about them and they care nothing and think nothing, nay sometimes even they know nothing of Catholic books.

This attitude may be natural, but it is not very praiseworthy. Evidently, though, some very definite measure will have to be taken to change conditions. May not something be wanting in the training of our Catholic schools in this regard, excellent as it is in so many other aspects? This plan of getting the children to buy for themselves a book a year or a semester or a month, perhaps, under specially favorable conditions, gives promise of cultivating in them more definite ambitions to be readers, to have books of their own, to build up their own personal library.

There are various ways in which the children may be helped to buy their books. A book club may be formed in the classes and where some of the children are very poor, others better off, a general fund may be formed to buy books. Each child may give what it can, penny collections being taken up from time to time, the children being encouraged to earn little sums of money and give it to the fund. Then, when enough is saved to buy a book for each member of the class, a volume may be chosen, a wholesale price obtained, and everyone will receive a book. These books should be chosen very carefully and should be of permanent value, the sort of volumes which can serve as life-long friends and companions.

Other ways of gathering money may be used, but it is best to get the children themselves to save and give out their own money. Youngsters have various ways of earning, by running errands, and what not. The effect will be much better if they learn to give their own money to buy their own books. At present the almost universal attitude of Catholic layfolk that Catholic books are something not to be purchased but to be

received as an occasional gift, many come in some measure from the fact that Catholic books are, for the most part, bought and given by priests and sisters. Once the children learn to buy their own books, this attitude, so foolish and injurious to Catholic literature, will give place to a reasonable willingness in our layfolk to buy books for themselves.

VI.

Another means very effective in the hands of the active pastor for getting Catholics to read is the establishment of reading circles and study clubs which will form an interesting activity in the parish societies. Cultural influences fail sometimes to receive their due share of attention in the parish. We recall that curious instance of the Protestant committee in one of our large cities who carefully examined the Catholic diocesan organ and complained that, whereas during the course of the year the Catholic parishes had announced some five hundred card-parties, socials, minstrel shows and other entertainments, in the whole course of the year only a paltry half dozen of lectures and study circles had been reported in the same columns.

No doubt the entertainments above mentioned were good and salutary in their influence, and it is no slight benefit to bring our Catholic young folk together in this way for sociability and friendliness. But one might desire a greater proportion of cultural activities as well. The pennyworth of bread is too little for such an intolerable deal of sack.

Reading circles and study clubs are notoriously difficult to keep up. Perhaps the very apprehension of the difficulty makes some pastors despair of managing them successfully. But even a partial success is a wholesome reaction against present tendencies. Here again the difficulty is the measure of the need. Such activities would not be so necessary if they were not so arduous. Again, is it not true that we fail, sometimes, to give our young people due credit for their capacity for higher things? One reason why they remain on a low level of culture is that their elders take it for granted that they will refuse to go any higher. In point of fact the young folk of to-day are realizing more and more the advantage of knowing just a little more than the other fellow. Night

schools are crowded. Colleges never before had so large an attendance. By appealing to their ambition and desire for self-improvement, by showing them how much such activities will make for personal efficiency and success, we can get the best of our Catholic young folk to give up something of the whirl of amusement and pleasure for the sake of studies which will lift them up above the ordinary level.

The thing is worth while trying, everywhere. In country places such study clubs may be divided into neighborhood groups for reading, discussion, criticism, appreciation of Catholic books. Debates may be organized; book talks may be held; each group can act as a unit, and from time to time it may be possible to gather all together for some special occasion. The coming of the automobile has greatly shortened distances. Perhaps the commercialized amusements have profited more from this than have cultural activities such as we suggest.

In the city parish there may be more competition, but distances are shorter and it is possible for the young folk to get together much more readily. With some urging and inducement it should be practicable to form at least small circle of readers and students of Catholic literature. Numbers are not the only test of success in such a matter. A group of five or six young men and women who are really in earnest will be worth while working and planning for. Some years ago these study clubs and reading circles were all the rage. Now they seem to have fallen into neglect and desuetude. The more the pity, because they were a needed element in the training of our young folk. Pastors of souls will do a great service to their people by reviving this excellent practice of encouraging study clubs and reading circles.

The book talk is a form of combined study and entertainment which presents notable advantages. It consists in assigning interesting books to each of six or seven members of the circle. Every one thus appointed studies his book and its author and prepares a ten minutes' talk. He also selects some specially interesting passages to read aloud for a few moments after his talk. When the members and guests are assembled, each in turn gives his talk and readings. Sometimes, by arrangement with the public library or with a Cath-

olic library, copies of the book are on hand for lending to those who wish to read further.

We have no space left to speak of the parish library, of the Sodality library, of the library which each class room may profitably possess for free circulation among the pupils. All of these are of great moment and all deserve some share of the pastor's care and attention either in person or by proxy. Following the general principle that the easier of access Catholic reading is made, the more copious the supply of books, the closer they are brought to everyone's elbow, the more good reading will be done, it is clear that to make books accessible is the shortest cut to good reading. If our people found Catholic books everywhere as they find the six "best sellers" and the sex magazines, they would read more good literature. Nor should these libraries be confined to books which treat of Catholic topics. They should offer the choicest of secular literature as well.

We trust that the foregoing suggestions may prove helpful at least in calling attention to the very real and immediate need of promoting more reading among our people and to the important part which the pastor has to play in the matter. Conditions differ very greatly in different parishes and so do the personal inclinations and aptitudes of workers. But any one, anywhere, may find at hand some means of calling attention to the need of Catholic reading and of getting at least a few of his flock to read. Multiplied by the number of Catholic parishes in the land, the sum total of result from these zealous efforts will be great indeed. The thought of so splendid a harvest will encourage each laborer in the vineyard to cultivate his corner with unwearying care.

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REPEATING THE SERMON.

"WHEN I gave this lecture before in this hall"—thus began a very entertaining lecturer whom I heard recently. Many of the auditors had heard the lecture, but all came to be entertained. Of course, it was not wholly the same discourse, for some water had meanwhile run under the bridges, and the speaker forthwith adverted to this fact and took advantage of it to modify his statements somewhat.

Dr. Conwell, an aged but still active clergyman of Philadelphia, not long since delivered, for the five-thousandth time, his lecture on "Acres of Diamonds". Despite this—or possibly because of this—announcement in the newspapers, the lecture has been given several times since then, and doubtless with equal success.

A sermon, however, is not a lecture. It may give equal information, but can scarcely hope to give equal entertainment. In exceptional cases, nevertheless, it appears to have done so. "Few men", writes Dean Howson, "have ever moved the minds and hearts of men so much as Whitefield, and he preached the same sermons constantly. He considered, I have been told, no one of his discourses to be thoroughly ready for its work till it had been delivered seventeen times." Whitefield was an itinerant preacher, it is true, and could generally count upon an entirely new audience. Some persons frequented his sermons, nevertheless, for the purpose of enjoying again certain portions that had previously pleased them. Another famous preacher was Chalmers, who is said never to have felt satisfied with a sermon until he had delivered it three times. I have heard a similar statement concerning a priest who deservedly enjoys the reputation of being one of the most powerful pulpit orators of America.

"But why," it may be asked, "is the subject of repetition of of a sermon mooted at all?". Why, indeed, should we ask whether it is wise or proper to preach an old sermon again—perhaps over and over again? A distinction immediately comes to mind. Priests engaged in giving missions in different localities, whether towns or parishes, will find little or no interest in the question, for experience has shown them the advantages of such repetition. The first time they preached,

they had laboriously memorized the sermon, and were doubtless somewhat nervous about easy retentiveness of memory, with a resulting self-repression (both of mind and of manner) that excluded the possibility of introducing some passing flash of inspiration, some peculiarly happy illustration, some strikingly cogent argument, that may have come to hand or mind during the delivery of the sermon. After leaving the pulpit, if they be diligent workmen for the Lord, they will make room for all of these in a revision of the sermon. The sermon will grow better and better with every repetition. Since the sermon is preached, presumedly, to constantly changing auditories, there is no fear of staleness, on the one hand, or of pert criticism, on the other. The same argument applies to the parish priest who preaches a course of sermons or an individual sermon, usually for Lent or the devotion of the Forty Hours, outside of his own parish.

The question may have interest, nevertheless, for the priest who has been attached for several years to the same church, and who is naturally tempted to repeat a sermon on the corresponding Sunday of the various years. If the congregation, or at least those members of it who plume themselves on their critical faculty, should happen to remember the repeated sermon, the priest may have reason to fear either their pert criticism or—what is of course more reasonable—an effect of staleness that will rob his hearers of interest in the discourse.

With respect to congregational criticism, it may be that the picture drawn by Twells in his *Colloquies on Preaching* is too highly colored. The scandalized lady, Mrs. C, belongs to the group of church-going "detectives" who treasure up texts, illustrations, or *obiter dicta* of a discourse for the sole purpose of criticism and challenging of the preacher. Mrs. C concedes the probability that the vicar preaches his own sermons and that they are fairly acceptable, but is greatly offended that, during his twenty years of service in her parish, he repeats sermons at intervals of only a few years. She knows this to be the fact, because it is her invariable custom to keep a register of the texts: "The sermon last Sunday morning was first preached soon after he came to the living, and has been repeated, on the same Sunday after Trinity, certainly twice, and I think three times, since." Upon hearing this, Mr. B,

a considerate layman, gently inquires if it was a good sermon, and if she remembered it almost sentence for sentence? Well, the sermon was good enough, but the good lady had a poor memory for anything except the text. The point of her criticism was that clergymen inculcate industry to all people in their various stations in life, but preach the same old sermon over and over again in order to save themselves trouble. She insists that clergymen should be stopped from delivering the same discourse more than once. Mr. B's reply is worth quoting in full:

> Why? How few of us remember a sermon a year or two after it has been delivered! How few of us would even be aware that it has been preached before, if it were not for the same register of texts! A clergyman writes a sermon let us say on the gospel of the day. He takes great pains with it, and brings out what he conceives to be the true meaning of the passage as clearly and incisively as he knows how. Three or four years afterwards the same Sunday comes round. He may not improbably have had other sermons to prepare, or his parochial duties may have interfered with his hours of study. Is there any intelligent reason why he should not deliver that exposition of the gospel a second time? Its recognition, even by a small number, would be a presumptive proof of its exceptional excellence. You have hinted at clerical indolence. Pray, madam, have you any idea how long it takes to write a sermon?

Mrs. C opines "an hour or so", and Mr. B recommends her to get a book of sermons and copy one out "just in order to ascertain the extent of the mere manual work, quite irrespective of composition."

Very few priests will have the opportunity for rebuttal so gallantly seized by Mr. B. They will hear the unfavorable verdict only if the critic be pert enough to express it to their face. But the criticism may be going on notwithstanding, and the priest's influence for good may be lessened thereby. If this be true, it is a foolish fact. For preaching is largely teaching, and a good teacher may be allowed to repeat a lesson for several very good reasons. One of these reasons may not be flattering to a congregation any more than it would be to a class, namely that the auditory is quite apt to be dull, and even stupid, at times; or easily distracted by trifling incidents; or not very advanced in knowledge or (*pace* the critics) in

mentality. *Repetita juvant* is recognized as a sound pedagogical principle. But as the critic of sermons is ordinarily not distinguished either for a broad knowledge of facts or for incisive logical acumen, the preacher can hardly hope to escape criticism, in our own days, any more than he could hope to do so in those far-off days of solid and brilliant pulpit oratory when St. Chrysostom could find it possible to write thus, in the Fifth Book of his treatise *On the Priesthood:*

> In the first place, the greater number of persons are unwilling to show that deference to preachers that they ought to teachers; but, transgressing the character of disciples, they assume that of mere spectators, and act the part of those seated in the common theatres. And as it is there that the multitude is divided, and some declare themselves for this man, and some for that; so in like manner are they divided here, some being with this, and others with that person, listening to what is said either graciously or invidiously. . . . For most men are in the habit of listening, not for profit's sake, but for pleasure's, like dramatic or musical critics. (Trans. Hohler).

In this parlous state of affairs, a priest may be tempted to adopt ways that are dark and tricks that are (but only possibly) vain. In view of the existence of critics like Mrs. C, one obvious method is to change the text. It would seem a pity to do this, especially if the text was first chosen for its apposite and striking character. Some people who remember such texts for a long time, although quite forgetting the main argument of the sermon and, even more easily, its phraseology, may nevertheless have firmly associated with the text the gist of the moral or doctrinal application. A re-hearing of such a sermon would be profitable and delightful alike, for the argument would now be more easily discernible and less easily forgotten.

Or, in the attempt to meet subtlety with subtlety and unjust inquisitiveness with adroit evasion, the priest may change both the text and some of the anecdotes and illustrations, on the score that these are precisely the things which an unintelligent auditory will understand and retain in the memory when the argument has quite flown out of the window even during the progress of the discourse. Now it is desirable that fresh illustrations and anecdotes should be introduced into an old sermon, if it can in any wise be bettered thereby. But to change,

merely for the sake of confusing the recollection of the critics, seems to be a concession to foolish criticism such as a self-respecting preacher will hardly care to make.

Similarly, the introduction, and more so the conclusion, will, if they have been skillfuly constructed, be easily remembered landmarks of the discourse. But for the very reason that they have been carefully thought out and dovetail into the discourse with a beautiful conciseness and cleverness, it would be a distinct loss to the sermon to replace them with any other ones designed merely to confuse a possible critic.

What, then, is the preacher to do? A certain humility restrains him from supposing that a discerning appreciation of his homiletical powers on the part of capable critics will associate him with those pulpit orators who draw crowds willing to listen reverently and enthusiastically to the repetition of masterpieces of oratory by master orators. *Davus sum, non Oedipus!* At this point in the discussion, he may begin to suspect a hidden moral encouraging him to put away all thoughts of repeating an old sermon. Why must he refuse the task of writing a new sermon? Apart from the supposition made throughout this paper, namely that the priest is a much-burdened man and ordinarily has little leisure for re-writing, there is the argument put forth by Davies in his *Papers on Preaching.* He is advocating the use of note-books in which the preacher should record inspirations of the moment, which can be expressed most forcibly when they are fresh in the soul; personal experiences with the sick, the anxious, the well and prosperous; illustrative matter of all kinds, appealing texts from the Scriptures, and in general whatsoever may prove useful for sermon composition:

> And not only notes, but let all sermons which have been composed —especially if they have cost much patient toil—be preserved, and let them by all means have a blank page to contain any thoughts which may occur in the pastor's walks or subsequent reading. Whatever has been composed to the best of a man's ability can never be otherwise than useful; what has been written in the freshness of youth may be improved by the maturer judgment of age, and thus become the accumulated wisdom of a life. When he reproduces them in this manner, he will not be giving his old sermons, but his old sermons with all that he can add to them, which is not the act of a

lazy, but of a *careful, painstaking* writer. Thus the preparation of a sermon is a continuous act, and certainly it may be affirmed that any plan is the best in proportion as it is the farthest removed from sitting down with a Bible and a pen, to elect a text at haphazard, and to compose on the spur of the moment—for this last plan possesses the unpremeditated vapidness of an extempore sermon without any of its attendant advantages.

Much can properly be said for repeated sermons. Dean Howson advocates repetition in a forthright manner, but with good argumentation, in his contribution to Ellicott's *Homiletical and Pastoral Lectures.* It may be that this volume is not easily accessible, and I am reminded as well that few readers, as Maitland shrewdly remarked in his *Dark Ages,* really take the trouble to "see" the works thus referred to by writers. A liberal quotation may therefore be permitted here:

> There will probably be less of general agreement in what I am bold enough to say next; yet it is a maxim, or at least a suggestion, which comes to me recommended by my own observation: *Be not afraid to preach the same thing often.* Each earnest-minded clergyman has some things deeply impressed on his heart, which he longs to say, and is glad to iterate. Most young men, if they are really in earnest, have had, even before they were ordained, some things in their hearts which they have deeply felt; and these thoughts remain with them afterwards, and fructify within, and are well adapted to be of benefit to their people. And, to descend to a lower level, a sermon once well digested and carefully arranged, after being found to be acceptable, is fitted for useful service again and again. It is wiser to give to our people of our best frequently, than to lay before them inferior food, merely that they may have variety. Moreover, greater freedom is acquired in proportion to our familiarity with the sermon; and again, by preaching the same sermon frequently we gain opportunities for continually improving it.
>
> As to any apprehension of being accused of negligence when you do not deserve it, and of repeating your sermons merely to save yourself trouble, I think you may safely leave your life to answer such criticisms. I suppose that you are perfectly frank wth your people, and that you practise no deception. They will probably be as glad as you are that your sermons are sometimes repeated. They will feel that it is good for them to hear again what they have listened to already with pleasure and profit.
>
> And even on the ground of abridging toil and mental effort, I am inclined to recommend such repetition.

The last sentence introduces a discussion of the difficulties that young preachers experience, who must preach three sermons a week. This is not the case with the Catholic priest. His "barrel" of sermons is rarely a large one, for his "turn" may come only once in three weeks. The argument of this paper has not been designed to bring comfort to indolence and indifference. The discipline of writing sermons has been too often and too successfully commended to need any further emphasis here. But the priest is often sadly handicapped in the business of composition, not so much by lack of time as by uncertainty of freedom from intrusion. The ordinary composer must have not only time but assured leisure. Perhaps it would not be unwise to suggest this fact in some informal conference with the congregation, even as the prefaces to many volumes offer apologies to the reader for occasional scrappiness of treatment because of frequent and sometimes long interruptions in the task of composition. More than a book or a lecture, the sermon presupposes meditative inspiration and continuity of composition.

By way of partial exception to the argumentation of this paper, it is only fair to my readers to quote in full the page which Phillips Brooks devotes to our subject in his *Lectures on Preaching:*

> It is wonderful to me with what freedom a minister is left to do his work in his own way, if only his people believe in his scrupulous faithfulness. Take, for instance, the matter of preaching old sermons. It is not good. A new sermon, fresh from the brain, has always a life in it which an old sermon, though better in itself, must lack. The trouble is in the prominence of that personal element in preaching of which I spoke in my first lecture. You may take the sermon off the shelf, and when you have brushed the dust off the cover it is the same sermon that you preached on that memorable day when you were all afire with your new line of study or with the spiritual zeal that was burning about you. You may reproduce the paper but you cannot reproduce the man, and the sermon was man and paper together. No, I would make as rare as possible the preaching of the same sermon to the same people. But what I wanted to say was this, that the main objection which the people have to the preaching of old sermons is in the impression that it gives them of unfaithfulness and idleness. Let a minister's whole life make any such impression impossible and there is no complaint.

The minister in whose faithfulness his people believe may use his own discretion. He must not play any tricks. He must not put old sermons to new texts. To put new sermons to old texts is better. But he may use his judgment, and those sermons, of which there is a certain class, which do not lose but rather gain by repetition, he may repreach again and again till they grow to be to people like their most cherished hymns or passages from some long-loved book of devotion.

This is only a partial—perhaps only an apparent—exception. Our people do concede the largest liberty of action to us. In many crises of their fortunes and their lives they have been taught by experience to reverence our faithfulness to duty. If we could descend to the plane of mere diplomacy or tact, we might argue that frankness, like honesty in general, is the best policy, for we have our people with us. Again, Brooks was probably thinking of the extempore sermon when he spoke of the repeated written sermon, a mixture of ideas perhaps arising out of his own rapid and fervent manner of preaching. For the olden glow can easily return to the maturer man, even as its simulation is the art of any actor who must again and again repeat dramatic passages filled with emotion. But his concluding words admit the feasibility and, indeed, the desirability of repetition in certain cases, and that suffices for the contention put forth in this paper.

H. T. HENRY.

Washington, D. C.

SOME CHRISTIAN EDUCATORS IN THE HISTORY OF EDUCATION.

WHAT were the merits of Christian education in the early centuries of the Church compared with all that is known about schools and systems of pre-Christian culture? A tradition current in recent text books, and accepted generally as standards in "the history of education", answers this question in its own way—the way of course is tradition. The purpose of this study is to go back to sources to find facts, to see what was done for education by Christian thinkers and Christian teachers—what was done for school work and school thought, for the educational literature of the time.

Traditions of course are quite proper in their place. They are aids to learning in the work of education. They give the

interest of life to the bare frame of material facts. But traditions in education must have the hall-marks of history; they must never run counter to facts; they must be above the influences of party spirit; they must hold truth sacred in every issue of choosing sides; they must shut out for ever the bias of preformed judgments.

It was pointed out in former studies[1] where this school tradition is wrong. It begins by qualifying Christian educational influences as "reactionary", a "retrograde movement". Christian educators are ranked apart in a class said to be "hostile to pagan learning". These are ugly words. They stand out in a text book like the rhetoric of headlines. For the average student they will mark high points in the survey which he gets of education, of mental culture and common sense in the centuries which made the old Roman and the European civilization Christian.

On the side of facts as on the point of preformed judgments this educational tradition of our text books seems to hold its own. I shall give one instance as a type. The narrative will vary in the different text books which I have examined, but in all the same old coin passes as school currency. It passes at the present face value of the "History of Education".

St. Augustine has described unmistakably a complete course of school text books, planned originally and prepared by a circle of friends, Christians and converts. The work was begun at Milan while Augustine was preparing for baptism. It was completed after his return to Africa A. D. 387—390. I shall try to turn Augustine's account into English:

During this same time, while I was at Milan before I received baptism [but while he was preparing to be baptized], I labored to write books on the branches of learning (*Disciplinarum Libros*), questioning those who were with me, and who were not strangers to studies of this kind; endeavoring, through things material, by way of certain definite steps, to arrive at things immaterial, or to point the way. But of these books I could finish only one, *De Grammatica* (which later I lost from our library[2]); also *De Musica*, six books, that part (namely) which refers to rhythm. But these same six volumes I wrote after I was baptized, and after my return to Africa

[1] See ECCLESIASTICAL REVIEW, March, October, 1922; April, November, 1923.

[2] Quem postea de armario nostro perdidi.

from Italy. Indeed I had begun only one [book] of this branch of learning (music) in Milan. Of the other five branches, *Dialectics, Rhetoric, Geometry, Arithmetic, Philosophy,* which were likewise begun at Milan, only the outlines[3] remain. These again we have lost; though I think they are retained by some.[4]

This, I believe, describes a fact of Christian book-making quite as clearly as anything that is found in the pre-Christian sources—a course of text books (*Disciplinarum Libros*) for school use, for grammar or primary and high school grades as we have them to-day. The work was planned by Christian educators at Milan. It was completed together with the more advanced studies in metaphysics, psychology and ethics during the first three years of Augustine's life in the Church as a layman and a Christian schoolman. Yet this modern text book tradition has literally transferred this work of Christian educators to the other side of the account, where it stands to the credit of the "Pagan learning" under the high-sounding title of "an encyclopedic treatise on the liberal arts"[5]—a thing of pure imagination. No title corresponding to this is to be found in Augustine's own survey of all his written works. It is not listed in the spurious minor tracts of the Middle Ages. So far as I know, such a work was never written by any educator, Christian or heathen, in the fourth century. In another text book what appears to be this same Christian school literature, or a part of it, is set down as "a great treatise on dialectics".[6] This work is credited to Augustine, and is made to antedate his conversion. But according to Augustine's own account he wrote nothing before his conversion, excepting two or three essays on esthetics, speculations on the theory of beauty,[7] and probably the address which he says that he read before the imperial court on occasion of the official opening of the new year, A. D. 385, at Milan. If this "great treatise on dialectics" is to be identified with the lost text book described by Augustine in the General Review—*De Dialectica*—

[3] Principia.

[4] Retract., Lib. I, cap. 6.

[5] See Monroe, *A Brief Course in the History of Education;* Macmillan, 1916; p. 107.

[6] See Graves, *History of Education before the Middle Ages;* Macmillan, 1915; p. 288.

[7] *Confessiones,* lib. iv, cap. 13-15; lib. vi, cap. 6.

it belongs to the Christian educator, not the heathen; and we may hardly qualify it as either great or small. At most we may conjecture that it was a handy text book for school use made by a Christian thinker whose dialectics live to-day in the logic of Christian thought and Christian faith, in the mind of the Catholic Church. If the title: "treatise in dialectics" is to be referred to what Augustine describes under the general heading *Disciplinarum Libri,* then it does not square with the source information; and a narrative account of education without the support of source information is neither education nor history. It appears more like essay writing, ornamental rhetoric on parade.

Enough has been said, I think, to make it clear that this current text-book tradition can not be explained by shifting the fault. The excuse of accidental errors in stating facts or explaining their meaning is not an apology. It is an afterthought, too late to undo the harm of text books in use. It is evident that the Christian sources have not been studied; they have apparently not even been consulted at first hand. Pupils, students and teachers are invited to accept the talk of two centuries ago as the expression of the thought and the education of the fourth century. The *Decline and Fall* of Gibbon, the *History of European Morals* by Lecky, are cited and quoted as authorities, as sources of information on what St. Augustine and St. Jerome said and did for education.

Facts of school work and school literature are of the first importance in tracing or attempting to trace a history of education in any period of the past. The educational schemes and divisions of Quintilian belong to the side of theory. They are paper programs. The historian wants to know, and so far as he can, he ought to find out how these school schedules worked out in life. As sources of information the school books and the school literature of the time have a higher value historically than the theories of men who think over the needs, and generally "over the heads" of pupils and teachers. School books and school literature tell what was taught and what was learned in the schools; how educators thought and spoke, and how the minds of the educated were trained to think and act upon the subjects of the day, points of living interest in their time.

The school text books listed by Augustine, and now lost, have been referred to above. They are not counted here as belonging to the heathen or the Christian culture. They were surely planned and made by Christian educators: but grammar, rhetoric, logic, arithmetic, geometry, music, in themselves, are neither heathen nor Christian. They are things of the mind as changeless as is the nature of human thought, the structure of rational language or the action of the mind upon the world of objective things. But aside from these text books, the first instruments and the technique of school work, which, from Augustine's account of their origin, we may call rightly, I think, the creation of a circle of Christian educators at Milan, A. D. 387, there is a whole series of school literature, to be listed with first-hand sources in the history of education.

This school literature, educational work in the world of contemporary thought may be studied under two general heads. First is the literature which takes up minor points of school subjects, the problems of the time in practical and speculative thought, covering the whole field of contemporary school learning. Science, in our modern meaning of the word, is outside the scope of schools or education of the fourth century or earlier. Learning was limited to thought, mental training, language and literature. To speak of science, in the present sense of the term, in the school books, Christian or heathen, of the past, is inaccurate and misleading. Seneca's *Quaestiones Naturales* may be cited as an example. There we have collected and summarized the whole wealth of knowledge and information about the phenomena of the physical world. The only value of Seneca's *Physical Science* to-day is its value as a picture of the past, antiquarian, with Seneca's moral reflections from ancient lore, and the interesting myths and traditions of earlier times.

Under this head of school subjects, literature on topics of living interest in the schools and education of the time, I would give the first place to St. Augustine's early Christian studies written during the years A. D. 386 to 390. These studies are the work of a man who knew the thought and the literature of Roman culture, whose aim was consistently to find truth in the older schools of philosophy, to bring clashing and contradictory systems of metaphysics, psychology, ethics to the meas-

ure of facts and the thought of the Bible, the faith and the mind of the Catholic Church. The titles of these studies are: *De Academicis,* three books; *De Beata Vita,* one book; *De Ordine,* two books; *Soliloquia,* two books; *De Immortalitate Animae,* one book; *De Quantitate Animae,* one book; *De Libero Arbitrio,* three books; *De Magistro,* one book, *De Musica,* six books.

Under the second head would come the more general literature which has to do with the larger problems of social and civil life and the place of politics and government in the empire. Questions of ethics and law, principles of right and wrong, ideals of life and the standard of living in the old world culture were subjects of study to be discerned and decided according to the standard of Christ, the mind of the Church. St. Augustine's twenty-two books *De Civitate Dei* are to be listed in this literature of education. St. Jerome's Bible studies, his translations from the Hebrew and Greek, his work of thirty-five years in the Bethlehem Bible school are visible factors in this new forward movement of education, the movement of Christian educators, who brought a new spirit, the spirit of the Bible, the thought and the faith of Christianity into the old heathen schools.

There is just one way to judge of the qualities of this Christian school work, the literature of Christian schoolmen, that is, to go to the sources, to find facts as they are, not as they are made to appear through the bias of an unsympathetic tradition.

The first point of practical educational importance in the early Christian school treatises of St. Augustine is that they bring the thought of the best learning of the time, the thought of the philosophers, the aristocracy of intellect in the old schools, down to the plane level of what, in our time, would be called the popular mind. The studies begun in the retreat of Cassiago, before Augustine was baptized, and continued during the four years, about, of his life as a Christian layman. are much more than a rehash of academic problems in the old heathen schools. The analysis of the older systems of thought is searching and thorough; but the synthesis of Augustine completes the work. The old problems of pre-Christian philosophy, of perennial human interest, are brought to the bar of

common sense and faith in Christ. The philosophy of the Bible, the facts of the Christian creed are not obstacles, but aids to their solution.

To show the practical and critical value of these Christian studies in the older systems of ethics and human conduct the little book *De Beata Vita* may serve as a type. There are some points of fact in the make-up of this little book which belong materially, I believe, to the history of education more surely than the theories and scholastic schemes of Quintilian, whose work was three hundred years old when Augustine wrote. The first fact is that this little study comes to us, as the text shows, from a shorthand report of the original school work of Augustine.[8] The second point is that the text describes actual work of teacher and pupils in school conferences and academic debates. It is not the schedule of a set of theorizers, as we have them in Quintilian, rules and norms drawn up for school work and study, which possibly never got beyond the paper draft of their authors. Augustine gives us the fundamental and vital points of the heavy, hammering logic of Stoic philosophy and scepticism in the plain school style of dialogue and colloquial form, where every pupil must think and speak for himself. The third fact is a point in the education of women, the mentality and genius of a Christian mother in the fourth century. This little study gives us the words, the judgment, the mind and thought of St. Monica on problems which were fundamental to the whole theory of Stoic philosophy and its aims to reach the goal of human happiness, a tranquil mind.

The little study *De Beata Vita* is the record of mental recreations running through the leisure hours of three days. Its form is dialogue and colloquy. The occasion of it was Augustine's birthday,[9] 13 November, A. D. 386, when preparing for baptism at the following Easter time, he was living in quiet retreat with his mother and a few companions[10] in a

[8] For the method of taking notes, probably by one of the entourage of servants or slaves in the villa, the "Notarius", see *De Beata Vita*, cap. 15; for the transcribing of these notes see *De Ordine*, lib. 1, cap. 8, n. 26.

[9] Idibus Novembris mihi natalis dies erat.

[10] The companions participating in these studies were: St. Monica; Navigius, Augustine's brother; two cousins, Lastidianus and Rusticus; two former pupils, Licentius and Trigetius; Adeodatus, Augustine's son, a boy about fourteen. Alypius, the lawyer convert, apparently was away, probably in the city on business during these three days.

villa outside Milan. This villa was the country home of Verecundus, a friend of Augustine, an official in the Milanese schools and later also a convert, who, while he himself was engaged in school work in the city, had generously opened this country house to Augustine, Alypius and their friends as a place of rest and retreat to prepare for the final step of formal entrance into the fold of Mother Church.[11]

After the dinner of the day, a little better (*paulo lautius*) than the usual fare, Augustine invites all into the bath of the big country house, where, after a few preliminary questions on the existence of the soul and the food of the mind, he tells them that as their host he believes his obligation is not ended by giving them a good dinner for the body only, but that he owes them something for the refection of the mind:—"Quae cum ita sint, arbitror die natali meo, quoniam duo quaedam esse in homine convenit inter nos, id est, corpus atque animam, non me prandium paulo lautius corporibus nostris solum, sed et animis etiam exhibere debere." One condition he requires —attention to the subject, a relish for what he is going to give them. "Nam, si invitos et fastidientes alere conabor, frustra operam insumam."

The subject proceeds, with the animation of a school debate, by way of question and answer. The starting-point is Augustine's direct question, the coexistence in us of soul and body:—"Manifestum vobis videtur ex anima et corpore nos esse compositos". The soul is taken to be the principle of life, the living force, one with the self-conscious mind, which makes the material frame what it is, an organism. This organism now must be nourished by material food. Has the soul also its own proper food, which may be healthful or harmful to its spirit life? Is the soul made to grasp objective truth, to assimilate the realities of the world of thought, the invisible, intangible, but not less real things of the mind? It is on this point that we get the first evidence of St. Monica's gifted mind. —"Plane, inquit Mater, nulla re alia credo ali animam quam intellectu rerum atque scientia." Trigetius, one of Augustine's former pupils would not admit this. Monica's reply to the student and ward of her son is an example of keen observation and correct logical inference which can stand, I be-

[11] For details about Verecundus see *Confessions*, viii. 6, ix. 3.

lieve, with the best that we have from the schools of pre-Christian philosophers.—"This day, she says, have not you yourself proved from what source and where the soul has its food? For, after a little part of the dinner, you said that you had not noticed what table service we were using (*quo vasculo uteremur*), that you were thinking of other things, I know not what; and yet you had not restrained hands and jaws from that part of the food. Where was your mind therefore at that time, when, feeding yourself, it was not taking note?—Ubi igitur erat animus tuus quo tempore illud, te vescente, non attendebat?—Wherefore, believe me, the mind too feeds upon such nutriments, that is, upon its own thoughts and theories; if by them it can learn something".[12]

The next question introduces the problem which is the real burden of the whole study—What is the actual worth of the Stoic profession of faith in the philosophy of a tranquil mind that reigns supreme, over the impulses of the soul within, and over the forces of the world without, its inviting environment or its crushing defeats?

Augustine states the threefold problem—Do we want to be happy? Is he happy who has not what he wants? Is he happy who has the object of his choice? Here again is a second proof of St. Monica's sound practical judgment—"Tum Mater:—'Si bona, inquit, velit et habeat, beatus est: Si autem mala velit, quamvis habeat, miser est'. Cui ego arridens atque gestiens: Ipsam, inquam, prorsus, Mater, arcem philosophiae tenuisti." He tells his mother that in words only, not in thought, has her sentence failed to master the moral principle of the exponent of the Stoic theory. He quotes the words of Cicero from the *Hortensius* (now lost): "Ecce autem, ait, non Philosophi quidem, sed prompti tamen ad disputandum omnes aiunt esse beatos qui vivant ut ipsi velint; falsum id quidem: velle enim quod non deceat idem ipsum miserrimum. Nec tam miserum est non adipisci quod velis quam adipisci velle quod non oporteat. Plus enim mali pravitas voluntatis affert quam fortuna cuiquam boni."[13] Allowing for the sound of words and the Ciceroniam flourish, Monica seems to know how to say what she means about as clearly and as strongly as the old heathen word-builder.

[12] *De Beata Vita*, cap. 8.

[13] *De Beata Vita*, cap. 10.

Augustine now directs their thoughts to the next point in the study of Stoicism—the aim of human desire. Objective good, he says, whatever that good is, must be of such a nature that it is in man's power to have it when he so wills. "Id, opinor, ei comparandum est, quod cum vult habet.... id ergo, inquam, semper manens, nec ex fortuna pendulum, nec ullis subjectum casibus esse debet. Nam quiquid mortale et caducum est non potest quando volumus et quamdiu volumus haberi." All are agreed to this but Trigetius.[14] He objects that many men of wealth hold abundance of material goods, and nothing that they desire is wanting to them. Augustine turns upon the objector the logic of the old Stoic school: "Can he be (ideally) happy who is in dread of loss; and can any man of sound mind shut out all fear of loss in his wealth of material things?" Here again St. Monica proves her mentality: "Hoc loco autem Mater: 'Etiamsi securus sit, inquit, ea se omnia non amissurum, tamen talibus satiari non poterit. Ergo et eo miser quo semper est indigus'". Always therefore in need because he wants a tranquil mind. Augustine strengthens the argument by a second objection.—"Cui ego:—Quid, inquam, his omnibus abundans rebus atque circumfluens, si cupiendi modum sibi statuat, eisque contentus decenter jucundeque perfruatur, nonne tibi videtur beatus?" Monica's answer to this is, I believe, equal to the best that we have from the schools of pre-Christian Stoic philosophy. "Non ergo, inquit, illis rebus, sed animi sui moderatione beatus est." It is the philosophy of Christian self-denial in practice solving the impossible in the theories of Stoic idealism. Augustine's approval seems like an echo of his former school work. "Optime, inquam, nec huic interrogationi aliud, nec abs te aliud debuit responderi." The conclusion is obvious: "Ergo nullo modo dubitamus, si quis beatus esse statuit, id eum sibi comparare debere quod semper manet, nec, ulla saeviente fortuna, eripi potest."

The thought of our modern Christian text books in fundamental ethics is put into concrete and colloquial form. God

[14] Trigetius is the student who, in the long debate which runs through the three books *De Academicis*, defends the school of Academic Scepticism. Licentius was the opponent of the school of doubt. Alypius the jurisperitus, was arbiter of the debates. Augustine was the general moderator. One of the slaves of the villa probably took the discussions in shorthand.

is the everlasting and eternal Good. Who has God therefore has the peace of the Stoic idealist.

Each one of the seven auditors is questioned now and asked to make his own definition, to express this thought—Who has God? "Nihil ergo inquam nobis jam quaerendum esse arbitror, nisi quis hominum habeat Deum: beatus enim profecto is erit. De quo quaero quid vobis videatur". Three definitions are accepted for further study: "Deum habet qui bene vivit"; "Deum habet qui facit quod Deus vult fieri;" "Is habet Deum qui spiritum immundum non habet."

A little scholastic tilt of words follows here, by way of digression, on a point of logic in the larger study of the three books on Scepticism—*De Academicis*. Augustine insists that every word be taken down by the *Notarius*. A point of school method and school discipline, for which I have found no parallel in the sources of pre-Christian, or post-Christian heathen education. The episode shows Augustine's mastery in school discipline and control. Trigetius, the defender of Scepticism, had met a reverse in the argument, and his words show that he was losing his temper: "Quod cum juberem", says Augustine, "ut scriberetur, 'non dixi', inquit, exclamans. Quod item annuerem scribi, 'dixi', inquit. Atque ego semel preceperam ut nullum verbum praeter litteras funderetur. Ita adolescentem inter verecundiam atque constantiam exagitatum tenebam".

St. Monica had not been present in the earlier debates on Scepticism. She does not catch the meaning of allusions to Academic Doubt. Augustine interprets her look of inquiry: "Arrisi Matri. Atque illa . . . . imperans: 'Jam dic nobis, inquit, et redde qui sint illi Academici, et quid sibi velint'. Cui breviter cum exposuissem aperteque, ita ut nemo illorum ignarus abcederet.—'Isti homines, inquit, caducarii sunt.'" Monica's meaning is clear and emphatic. Its Latinity seems to be as correct and as expressive as our colloquial English—"They fall over themselves".

The study of the second day takes up the previous question—Who has God? The three attempted definitions are analyzed and reduced to one common meaning: He has God who lives a clean life: and he lives a clean life who turns his mind to God and keeps Him as the sole supreme end—"Ille est vere castus

qui Deum attendit, et ad ipsum solum se tenet." It is the definition of Adeodatus, and again Augustine orders the words to be written. "Quae verba pueri, sicut dicta erant, cum conscribi mihi placuisset:—Is ergo, inquam, necesse est ut bene vivat, et qui bene vivit necessario talis est . . . Ergo una est hic, inquam, dicta sententia."

The discussion turns now to test out this point of practical logic, the logic of the Bible and Christian thought, to find how it squares with the system of Academic Scepticism, the speculative side of the Stoic school, which professes a devotion to search truth for ever in face of its fixed premise that truth can never be found.[15] Many minor difficulties come up to be explained. One is just this point of Stoic philosophy. The best type of pre-Christian thinkers can not be held up as the ideal masters and teachers of thought and life. The Stoic profession of everlasting search to find the truth is pursued by the logic of the first false step, the sceptic theory that truth can never be found.

The point brought out by Augustine in the closing chapters of this little study, and many times repeated, in *De Academicis, De Ordine, De Libero Arbitrio,* is that human systems have been overworked in the schools. Systems of thought were then, as they are now, set up to do the work which each individual mind must do for itself, in its own way and in its own measure, independent, though not apart from the guidance and direction of master thinkers and the party spirit of schools.

The philosophy of the Bible, the philosophy of God's creation, and the reign of God's law in created things had opened a new world to the old schools of the classics. The fact of the Incarnation, the history of the fourfold Gospel, the reality of Christ and His visible Church were, as Augustine saw them, a new field for education. There was the way to progress, to advance in learning, something more than the mere cramming and padding and trimming of rhetoric and sophistry in the old school courses.

15 "Si manifestum est, inquam, beatum non esse qui quod vult non habet, quod paulo ante ratio demonstravit; nemo autem quaerit quod invenire non vult, et quaerunt illi semper veritatem, volunt ergo invenire, volunt igitur habere inventionem veritatis. At non inveniunt; sequitur eos non habere quod volunt, et ex eo sequitur etiam beatos non esse. At nemo sapiens nisi beatus. Sapiens igitur Academicus non est." *De Beata Vita,* cap. XIV.

The merit of these little studies in the educational literature and thought of the time is that they opened the way to pull education out of the ruts of heathen tradition, where school work moved but made no headway. Augustine's aim, realized evidently in these dialogues and colloquies, was to discern and to put into practical and popular form the best thought of the old schools, of pre-Christian philosophy.

Conditions of people and government, the social and political life of the Roman world in the fourth century called for a change in the routine of education in the old schools. The solid facts of Christianity, the literature of the New Testament, the visibile unity of the Catholic Church were factors that had made history. There was new material for education. The circle of human knowledge had been enlarged. These facts belong to the frame of things in the fourth century. They were in evidence surely as much then, and during their four hundred years of actual life and history, as they are now when we find them in their sources and trace their results.

Here was the real advance in education. The pull-back, as Augustine saw it, the "retrograde movement", as it is described by Augustine, Ambrose and Gregory Naziansus, was first the mischievous school legislation of Julian 361, which forced Victorinus, the Roman teacher and convert, out of the profession;[16] then, in 384, the action of Symmachus, who with the heathen party in the Senate schemed to bring the heroes of the poets and patriotism back to the honor and the cult of better days, before[17] heathen excesses had ruined Roman social life and spoiled the education of its schools.

It was this persistence of "pagan"[18] reaction against the revival of learning, the learning of the Bible and the discerning spirit of the Christian Apologists, that moved Augustine to undertake the thirteen years of labor and study which he

[16] Postquam vero illud addidit (Simplicianus de Victorino) quod imperatoris Juliani temporibus, lege data prohibiti sunt Christiani docere literaturam et oratoriam; quam legem ille amplexus, loquacem scholam deserere maluit quam verbum tuum. *Confess.*, lib. viii, cap. 5.

[17] For account of the scheme of Symmachus, see S. Ambrosii, Epist. xvii-xviii-lvii. Migne, *P. L.*, vol. xvi, col. 961-972-1175.

[18] Augustine uses the term "pagani" as something very like the equivalent of a class of fanatics and alarmists who at present are terrified at the progress of the Catholic schools and Catholic education in America or in the United States. (See Retract., II, 43.)

devoted to the twenty-two books *De Civitate Dei*. The result was a standard of encyclopedic information on the past and the present of Roman greatness and Roman social, civil and educational decay. *De Civitate Dei* is still, after sixteen hundred years, a source book on education, Christian and heathen, which modern traditions and textbooks may not ignore.

Augustine succeeded in teaching the schoolmen and the lay mind of his own time and the future that the Bible, the history and the meaning of the Bible, Christianity, the life and the spirit of Christianity, were the assets of education and learning that alone could save social life and the power of the Empire from decay and ruin. While Augustine was building up his monumental work for the future of education and the civilization of Europe, 413 to 426, Jerome was finishing his labors for the Bible at Bethlehem—Jerome died at Bethlehem A. D. 420. The letters of the later years of his life show that the Bible and Bible literature were a living factor in the education of Rome and its provinces. In our next study we shall try to trace influences of education in *De Civitate Dei* and the knowledge of the Bible which the world owes to St. Jerome.

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Analecta.

ACTA PII PP. XI.

Motu Proprio: De Peculiari Litterarum Latinarum Schola in Athenaeo Gregoriano Constituenda.

PIUS PP. XI.

Latinarum litterarum quae quantaque sit dignitas ac praestantia, nulli obscurum putamus, qui antiqua earum monunumenta non ignoret atque in humanitatis optimarumque artium studiis aliquem sensum habeat. Romani enim scriptores—quos perperam dixeris, exscribendo imitandoque, meros Graecorum pedisequos fuisse, cum horum, contra, sapientiam atque inventa ad patrium accommodaverint ingenium suaque ipsorum industria elaboraverint—tali commentaria et volumina sua rerum sententiarumque gravitate ornavere, eamque in amplo apteque composito verborum circuitu praeferunt maiestatem cum concinnitate elegantiaque coniunctam, ut latinam linguam, quae, in omnes gentes pervagatissima, Imperii universtati servierat, Romanus Pontificatus delegerit habueritque dignam, qua tamquam magnifica caelestis doctrinae sanctissimarumque legem veste uteretur. Nec facile quisquam infitiabitur, complures e Patribus, Doctoribus et christianae fidei defensoribus latine ita scripsisse, ut optimis ethnicorum non multum vi ac venustate orationis cedere videantur, idque praeterea Ecclesiae esse honori tribuendum, quod non modo vetustissimos latinos codices iniuriae temporis eri-

puit incolumesque posteritati servavit, sed etiam quod, hac latinitatis laude si qui saeculorum decursu floruerunt, ii plerumque aut in utroque clero numerabantur aut Urbis plausum ac praemia assecuti sunt. E qua quidem operosae artis quasi palaestra alium percipi licere fructum, eundemque sane laetissimum, est apud intelligentes communiter receptum: scilicet, quo plus studii laborisque in latinas insumitur litteras, eo maiorem inde efficientiam aptioremque verborum structuram ad usum patrii sermonis traduci. Quo in genere memoriae proditum est, Iacobum Bossuet et Paulum Segneri, qui inter oratores suae quisque gentis principem locum obtinent, solitos fuisse dicere, si quid dignitatis ac virtutis in suis orationibus esset, id se in primis Marci Tullii studio acceptum referre.

Cum igitur non tam humani civilisque cultus quam religionis ipsius Ecclesiaeque catholicae interesset, latini sermonis plenissimam in clero scientiam provehi ac propagari, eandemque non praeceptis et arte circumscriptam, sed etiam ad usum exercitationemque polite ornateque scribendi translatam, nihil mirum si decessores Nostri, nunquam, pro rerum temporumque condicione, sibi temperaverunt, quin latinitatis rationibus prospicerent: quod eo studiosius egerunt, quo deteriorem in statum latinae litterae decidissent. Quem quidem suum purioris latinitatis amorem iidem Romani Pontifices vel hoc ipso ostendere visi sunt, quod, quotiescumque sibi licuit—atque non uni quidem eorum licuit—adiutoribus usi sunt latinae scriptionis haud mediocriter peritis. Commemorare autem vix refert, cum in re versemur notissima, quam impense imm. mem. decessor Noster Leo XIII litterarum disciplinam, praesertim latinarum, in clericis provehere studuerit. Ad Nos vero quod attinet, quae hac in re esset mens Nostra, haud semel—datis videlicet Epistolis Apostolicis *Officiorum omnium* et *Unigenitus Dei Filius,* altera die I mensis augusti anno MDCCCCXXII, altera XIX mensis martii hoc anno—aperte significavimus: sive enim de Seminariis et de studiis clericorum promovendis, sive de alumnis Ordinum regularium aliarumque Sodalitatum religiosarum rite instituendis loquebamur, non tam peremptorium, ut aiunt, Codicis praescriptum invocavimus, quam, additâ argumentorum copiâ, velle Nos diximus, praecipuaque quadam voluntate, ut linguam latinam uterque clerus haberet scientia et usus perceptam. Qua in re etsi non dubitamus

quin adfutura Nobis sit moderatorum diligentia, in quos cura et periculum recidit aptae suorum institutionis, in spem sacri ordinis succrescentium, nullum tamen non experiri consilium volumus, ut laus illa, quae antehac in utroque clero eluxit, perfectioris latinitatis, ne omnino depereat, immo etiam, quoad fieri poterit, feliciter augescat. Consentaneum enim est, ut Romanae Curiae, Cancellariis episcopalibus, religiosis Sodalitatibus adiutores seu officiales non desint, qui in decretis sententiisque conficiendis, in epistolarum, quod vocant, commercio, tam decore latinum tractent sermonem, ut eorum scripta Ecclesiam, optimarum artium altricem, nullo pacto dedeceant.

Itaque haec, quae sequuntur, Motu proprio, apostolica Nostra auctoritate decernimus:

I. Apud Athenaeum Gregorianum, Societati Iesu iterum centesimo ante anno ab Apostolica Sede concreditum, a proximo mense peculiaris esto Schola litteris latinis tradendis.

II. Quemcumque Societatis vel Athenaei moderatores ad tale minus, de Nostro consensu, deligerint, is sibi religiose proponat, ut auditores, seu praestantissimorum latinitatis exemplarium commentatione, seu crebris latine scribendi exercitationibus, ad exquisitiorem orationis formam excolat atque evehat.

III. Eiusmodi litterarum latinarum curriculum, in praesens atque interim, biennio contineatur. Auditoribus, qui, post completum biennium, se, periculo facto, delectis iudicibus probaverint, testimonium, seu diploma, curriculi egregie peracti tradatur. Quod quidem testimonium, seu diploma, quicumque impetrarint, iidem in certaminibus ad quaevis officia apud Sacras Congregationes, Curias dioecesanas et Seminariorum ludos consequenda propositis, ceteris paribus, praeferantur.

IV. Qui, dato post biennium latinae scriptionis experimento, non modo reliquis condiscipulis praestiterit, sed iudicibus peculiari dignus praemio communire visus erit, eundem numismate aureo donabimus.

V. Schola omnibus pateat, ne laicis quidem hominibus exceptis. Eandem celebrari cupimus ab iis etiam Seminariorum religiosarumque Sodalitatum alumnis, qui aut domi aut apud alia Athenaea docentur, immo—quod certe emolumento vacuum non foret—vel a sacerdotibus iunioribus, qui Romanae

Curiae operam suam navant. Episcopi autem Italiae atque exterarum gentium rem dioecesibus suis utilissimam Nobisque pergratam facturi sunt, si quos habent clericos heic disciplinis sacris imbuendos, eorum aliquem, prae ceteris ad latinitatis studia propensum, Scholam propediem aperiendam frequentare iusserint.

Quae quidem supra constituimus, ea rata firmaque sunto, contrariis quibuslibet non obstantibus. Interea, Dei praesidio in primis, praetereaque operae dilectorum filiorum Praepositi Generalis Societatis Iesu et Athenaei Gregoriani moderatorum, quorum erga Nos pietas atque observantia est Nobis exploratissima et probata alias haud semel voluntas rerumque agendarum sollertia, ut res ita bene vertat quemadmodum velimus, vehementer confidimus.

Datum Romae apud Sanctum Petrum, die XX mensis octobris anno MDCCCCXXIV, Pontificatus Nostri tertio.

PIUS PP. XI.

SACRA CONGREGATIO CONCILII.

DECRETUM: DE NORMA SERVANDA CUM COETUS CATECHISTICI ALIIQUE PRO SCHOLIS DE RELIGIONE CONVENTUS INDICUNTUR.

Ad aptiores rationes comparandas atque evulgandas, quibus Christi fideles universi, praesertim vero pueri atque adolescentes, christianam doctrinam melius ac facilius edoceantur, coetus catechisticos aliosque pro scholis de religione conventus, conferre plurimum nemo est qui non videat.

Quapropter praeclare faciunt atque peropportune, qui in eos coetus legitime parandos ac celebrandos incumbunt, eo spectantes, ut, collatis peritorum virorum consiliis, actio catechistica universa efficienter promoveatur.

Cum vero de re agatur, quae summam Ecclesiae requirat vigilantiam et curam, cumque ad haec praestanda peculiare Officium apud hanc S. Congregationem sit institutum, Emi Patres eiusdem S. Congregationis, in plenariis comitiis diei 12 aprilis currentis anni, haec, quae sequuntur, servanda esse decreverunt:

1° Coetus catechistici aliique pro scholis de Religione conventus, tum nationales, tum provinciales, posthac ne habeantur, quin antea, una cum nuntio uniuscuiusque coetus, disceptandarum in eo rerum libellus seu exemplar huic S. Congregationi tempestive exhibeatur.

2° Decet quam maxime ac sane optandum, ut etiam in coetibus dioecesanis convocandis, eadem norma, quae supra dicta est, servetur.

Haec omnia, in audientia diei 16 eiusdem mensis infrascripto Secretario concessa, Ssmus D. N. Pius PP. XI dignatus est approbare, eademque per hoc decretum publici iuris fieri mandavit.

D. Card. Sbarretti, *Praefectus.*

L. ✠ S.

† Iulius, Ep. tit. Lampsacen., *Secretarius.*

DIARIUM CURIAE ROMANAE.

Pontifical Appointments.

13 September, 1924: Mr. Nicolas Brady, of the Archdiocese of New York, Knight Commander of the Order of St. Gregory the Great, civil order.

17 September: Messrs. Joseph Seep, William Hanley, and James Augustine Farrell, of the Diocese of Erie, Knights of the Order of St. Gregory the Great, civil class.

18 September: Monsignori Terence Brady and Edward Hasse, of the Diocese of Erie, Domestic Prelates of His Holiness.

20 September: Mr. Leger Sanschagrin, of the Diocese of Three Rivers (Trois Rivières), Knight Commander of the Order of St. Gregory the Great, civil class.

Mr. Benjamin Dumoulin, of the Diocese of Three Rivers (Trois Rivières), Knight of the Order of St. Gregory the Great, civil class.

14 October: Mr. Hernand Behn, of the Diocese of Havana, Director of the International Telegraph Corporation of New York, Knight of the Order of St. Gregory the Great, civil class.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE IMMACULATE CONCEPTION AND THE "CONTRACTING OF SIN."

Two articles by Father O'Neil in relation to the Immaculate Conception, in the *Irish Ecclesiastical Record,* broach a subject of great importance. It is inspiring to see impeached by one of his learning certain phrases and statements in current text books, and other publications, which are repeated from book to book and treatise to treatise almost as routine doctrine. Under guise of explaining and defining the great definition, they inject into it distinctions and limitations which collide with its terms. When the phrases which serve as caption to these restrictions are examined, with the corollaries by which they are accompanied, they are found to involve theories which lessen the general tenor of that definition and of the magnificent Encyclical of the Pope in which it was proclaimed. These theories do so by asserting a primary ill condition in the Blessed Virgin's being, imposed as they claim by reason of descent. They emphasize distinctions between taints of lapsed nature inflicted on the flesh, and taints of lapsed nature directly affecting the soul: restricting exemption to the latter, and avoiding to recognize the former under the word "taint". They consequently emphasize (and take special pains to separate) "active" and "passive" conceptions; and finally they maintain the existence of some ill substratum in the Blessed Virgin's nature, present if latent, even after the soul's infusion—and at best *cleansed* or held *harmless.*

Thus they seriously affect the sublime fact itself and the primary aspect of the Blessed Mother, and distort total preservation into a sort of partial purification. They present a picture of *something "deformed",* reformed; instead of the image of one primordially, uniquely and totally preserved pure from the outset in every element of her being,—wholly "kept

from contracting", at any moment whatever, any taint whatsoever derived from original sin.

It is not, of course, in any unloving or begrudging spirit that these theories are espoused and repeated by the authors. But they are wedded to formulas and preconceptions which the great dogma discloses to have been erroneous at the root. Shadowing under the "contracting of sin" ascribed by them to the Blessed Virgin, these propositions are simply vestiges and relics of the old mistake, issuing from the old misconception, and followed by injurious consequences. Now, barring the soul, these ill consequences are retained, perpetuated and copied from hand to hand. This is clearly evidenced by the vacillations of all these writers in regard to the *fomes peccati* and concupiscence.

By so limiting the immunity of the Blessed Virgin in regard to every taint of Adam's sin, these restrictive doctrines undermine a basis or ground-work of her surpassing gifts and virtues—her wondrous and perfect sinlessness; the real absence of concupiscence in her; her absolute and perpetual virginity; her exceptional physical as well as spiritual fitness to endow Christ with His flesh; the perfect poise of her life both in times of ineffable exaltation and in those of unspeakable anguish and compassion; the incorruption of her body and glorious Assumption; in fine, her supreme eminence over all the creatures of God—"fairer in nature than the Seraphim and Cherubim, more perfect. . ."

The Immaculate Conception in its full unqualified significance flashes out as a beacon of light for all these magnificent truths. It stands out, in the realms of grace, as the dawn of the coming Christ; the New Eve who is to be the Mother of Life Itself; to be "Mother of all the living"—gleaming from the first inception with greater purity, innocence, and fairness, than first issued in Eden. And may we venture to remark, how well and how opportunely the sublime dogma leads us to recall, and actually mirrors back to us, in what pristine purity, in what high estate, and in what undebased nature, in flesh and spirit, God in His bounty first constituted human nature.

The doctrines of the limitators, on the other hand, purport instead to affix an initial stigma, a fundamental defect, in-

flicted on the Blessed Virgin's nature, as they claim, by force of descent. Such theories, when first broached by the old time opponents of the Immaculate Conception, were deemed by them necessary to work out and spell *redemption.* They are now merely shadowy shells of the old mistake. Redemption by antecedent *preservation* was not within the conception of those who formulated the one-time opposition. So now the present limitators seem not fully to have freed themselves from the old thraldom. The preconceptions which they retain in part fall short of total preservation and total immunity. Virtually they *pare down* the dogma. Thus they partially deface the aspect of that masterpiece of God, the radiant Mother of Christ—Mother of the King and Queen of Heaven: "Chosen of all time and prepared for Himself by the Most High"; "Free from every contagion of body, and of soul, and of mind"; "altogether preserved from stain of origin"; (sed preservata *omnino ab originis labe*).

Is it not well worth while to examine into this, and consider with some care the bearings of these reiterated formulas; all the more as those qualifying statements are being increasingly spread about in the vernacular; and thus vulgarized and encrusted in inquiring minds.

As to the simply *remote* "contractors" and "debitors", that might only be one of these phenomenal instances of subtility of language which so shock the general mind. To "contract" something and be at the same time "preserved from" and immune—well, let those who like that sort of thing play with verbiage. That is, if it merely means that the Blessed Virgin "would have been" affected except that by God's will *she actually was not.* But when coupled and mixed up with the theories of the *proximate* "contractors" (and they all adopt and annex those theories), then they all stand on dangerous ground. For they clearly mean that the Blessed Virgin at the outset actually had some taint present in her nature before it was taken away. "Taken away", and not "kept away", is their precise postulate. It was *there,* present and actual, they assert; needing to be removed. So they expressly say in regard to the *fomes peccati;* and they proceed to remove it in a niggardly way at that. Witness how they fumble with the fact that this as a *labes* of original sin. They declare its

existence, present if latent, in the Blessed Virgin; and even upon the soul's infusion only *ligatus,* chained up; or *sublatus,* held down. They assert a real, lapsed, ill substratum present as a *prius,* at best only subsidiarily "cleansed" (*mundatus*).

It is the theory of a conception primarily tainted, not simply on the side of the parents; but with the taint, the *lapsed* quality and infliction attaching to the offspring, and thus becoming inherent in that offspring. True as to the rest of us, mankind in general, right there stands out the exceptional privilege in Mary's case from any inflicted stain, from every taint. The general infliction is clearly derived from original sin; it is a penalty of that sin. Thus bared of casuistical disguise, it is a most serious, a radical imputation to affix it, even for an undistinguishable moment, to any element of Mary's being. And still this is what the limitators clearly do and clearly state. It was, indeed, an inevitable concomitant of the old mistaken theory. Fundamentally, the misconception was at the root of that mistake of the twelfth and thirteenth centuries. It was the dominating preoccupation of the opponents of the Immaculate Conception: Descent *universally* infects. They thought it necessary to posit some actual "ill thing" in the Blessed Virgin, present in her nature, in order to think out that she could be redeemed. And they consistently included the soul also. We repeat: preservation was not within their horizon of redemption by Christ.

We know this to be at the root of the old error. But why in all reason persist in the old premises, the old postulates and the old conjectures which gave it birth, and which encircled and accompanied it. How these old masters, finding themselves wrong in the event, at fault in the edifice which they constructed, would have expunged these pages of scaffolding; now mere stubble in the hands of their imitators and limitators. Now, these latter must exempt Mary's soul. They rejoice with us heartily—but they erect a warning sign: *No further.* And they copy-plate on their signboard the old catch phrases and penalties. Twist it as you will, their doctrine is that of a *necessarily soiled* flesh (*vitiosa*), cleansed at best by a sterilized soul. God forgive us. But hear them.

Let us take Father Lepicier, devoted Lepicier, perhaps the latest and most complete of Marian theologians.[1] He speaks

[1] 4th Revised Edition, 1912.

for them all, and in this but follows the flower of the expositors. Listen. "*Immo anima tanta virtute fuerit donata ut ipsam carnem (Mariae) mundaverit ab radicali vitiosa dispositione.*" Wait. Some of them, (like Lepicier himself) go the limit. At first, "*foetus anima vegetativa informatur, cui advenit suo tempore anima sensitiva, et postea anima rationalis*". So the Blessed Virgin would have had at first an infected flesh (*vitiosa*), and a vegetable and animal life and soul in keeping with it, before she became Immaculate!

In any case, Father Lepicier is too frank and consistent to seek evasion, or to disguise the position of all "contractors". Hear him upon the soul's infusion: "*in illomet instanti caro ejus (Mariae) fuit expurgata ab omni dispositione ad fomitem, quam tamen de se habebat.*" That is the position, the inevitable predicate of all "contractors of sin" and "debitors of sin". On their theory they must find something concrete which "contracts" and "debits". Otherwise those terms are mere twaddle.

So Eve was of more perfect nature, purer in every element of her being, than the ever Blessed Mary! Primarily, there was in Mary's being a *vicious* element, a *radical disposition ad fomitem,* which only became purified by a supplemental process. And then, with what reservations! They multiply qualifying adjectives. Read their books: *Ligatus, sublatus, mundatus, expurgatus;* and you will find *suspensus.* (There may be others). Anything, except "preserved from" and "immune".

Let us note how firmly rooted this radically wrong *substratum* is in their minds, and what prominence they attach to it. For the importance of the distinction between a primarily infected flesh and a curative soul in Mary alone explains the emphasis with which they all dilate, every one of them, on the distinction between "active" and "passive" conceptions. How they carefully caution us on these split conceptions. The Blessed Virgin's conception was only immaculate in the "passive" sense! To interpose, in treating of the Immaculate Conception, such a course of physiology would seem inconceivable except to one driven by his theories to restrict preservation and immaculateness in the first instance to Mary's soul. If *immaterial,* it is intolerably offensive. Yet they all do it. It is

a glaring result of their fundamental theory that *universally,* and beyond possible exception or preservation by God, descent infects and must necessarily infect. The logical implication should be that God cannot derogate by exception from the inflictions imposed by Him on Adam's sin. And the logical consequence of that postulate should lead to involve the soul itself,—as the old error consistently concluded. Descent *fatally* implies "contracting" the taint of the root of vice—an actual element of *lapsed* nature. That is their position. Here again, Lepicier will permit no subterfuge: "*utraque ista conceptio quae in Christo non distinguitur tempore, in ipsa B. V. debet realiter distingui*". And after a while, in relation to concupiscence, (all things "*perpensis*") he deems the best to be done is to call it *suspensus!*

Under these theories, here is a dreadful hypothesis. Theologians seem pretty well agreed that, if God had so willed, Christ might have been engendered from two human parents, a human father as well as a human mother; that the Incarnation might have been so effectuated. What would the "contractors" and "debitors" say then? Simply, as we must believe, that the Divinity precluded any "contracting of sin". Precisely so, in the counsels of God, in regard to the Blessed Virgin's being, as the prechosen, predestinated future Mother of Christ, the Mother from whose flesh He was to take His own. That is the final groundwork of the Immaculate Conception. With the difference that in Christ it is intrinsic: and with the Blessed Virgin it is by exceptional grace and privilege in foreview of Christ. We need only repeat the words of Pius IX: "*Preservata omnino ab originis labe.*"

Father O'Neil splendidly knocks down the whole scaffolding —or rather the foundation—of the minimizers of the definition, by the statement that the *debitum* of the future Mother of Christ was a *debitum* of grace. This precludes any *debitum* of sin or "contracting of sin". Predestination presided at Mary's conception, at the very inception of her being, of her whole nature—flesh and spirit. It is not that Mary's predistination was independent of salvation by Christ; but in the Providence of God it was concomitant with it and by reason of it. As the Pope expresses it: "*by one and the same decree*". Christ saved His Mother more sublimely beforehand

(*sublimiore modo*), by preventing any "labes", any infliction derived from original sin, from attaching to her being, either flesh or spirit. No trail of the serpent ever became inherent in any element in her. No taint of any kind was allowed to affect her in any way, at any moment. None needed removal, or cleansing, or tying up.

This is the Immaculate Conception: not the lessening subtleties which purport to obscure it under the shadows of the thirteenth century. This is the exceptional grace and privilege wrought by the Almighty: "Preserved *altogether* from taint of origin".

"For from eternity He ordained that she should be the Mother of the Word who was to assume human flesh; and among all the fairest things of nature, of grace, and of glory, He so set her apart (*distinxit*) that rightly the Church attributes to her these words: I have come forth from the mouth of the Most High, the first born before any creature". (Leo XIII.)

May the glory of the Blessed Mother, whom we all love, emerge into that view which God wishes us to be favored to behold from the sublime dogma of the Immaculate Conception —the glory of her "whose praise is beyond the speech of men or angels", and "who wholly fair and perfect bore in her such fulness of innocence and holiness none greater under God can be conceived, and which none save God can grasp" (Pius IX).

A. R.

MARYKNOLL MISSION LETTERS. LVI.

A Patron Saint for Abandoned Infants.

Father O'Melia of the American Foreign Missions (Maryknoll), who writes the following letter, is a native of Philadelphia. From Maryknoll he went in 1922 to the Catholic University for a year of special study and left for China in September 1923. He is stationed in Maryknoll's latest mission, Sancian Island, where St. Francis Xavier died.

Things need a setting before they wink into one's usable consciousness. Either that or I am in the subnormal class for observing. At any rate I confess to a new light on read-

ing St. Peter Damian's Office again (Feast, 23 February). In the second Nocturn it is said that St. Peter was the son of respectable parents. Not so strange in a saint, but quite strange in the light of what follows; for his mother, burdened with many children, did like so many Chinese mothers are doing to-day: she got rid of him. Fortunately for the saint-to-be, a woman of the household rescued him, nursed him back to health and after a time brought his mother round to her senses. St. Peter's experience with a Christian mother ought to keep us from being too harsh on poverty-stricken Chinese pagan mothers.

On the death of his parents Peter became for all practical purposes a slave to one of his brothers, another condition not so far removed from Chinese experience. Later he came under another brother's influence, Damian's, from whom he probably took his second name out of gratitude, and was given a chance to acquire a schooling. This he did with such ardor that he became the wonder of his teachers and then himself earned a reputation as professor of the liberal arts. Meantime he had cultivated the interior life and, though externally well clothed, he wore underneath the sackcloth of mortification. Ultimately and against his will he was made a bishop and finally cardinal. Pope Leo XII declared him a Doctor of the Church.

It is striking—and encouraging—to think what at least one abandoned baby accomplished in life. It is to be hoped that eleventh-century Europe did not produce as many abandoned infants as present-day China, where the number must run into the thousands every year. It is claimed that out of every three baby girls born in this section of China, one is done away with. Compared to the total, only a small proportion find their way into Catholic hands. God knows what becomes of the rest. As it is, many are rescued only to die in a short time, despite all care. But at least they have been baptized. Hence their "Thieves of Heaven" title. One Sister alone in North China is credited with having baptized twenty-five thousand of them.

Saint Peter Damian will find himself in goodly company with early years to match his own. Who knows but that some day China will give the Church a Saint Peter Damian from

among the rescued infants of our foundling asylums? A consoling dream. Meanwhile we have the very practical assurance that hundreds of thousands are in heaven due to the Catholic practice of rescuing infants.

Last year Father Fabre of the Canton Vicariate, writing in the *Bulletin* of the Paris Society, told of a baby girl in a Kwangtung village, who, shortly after birth, was cast out. Later her parents showed some compassion and took her in again. She lived, but she was a hunchback. After a time the Sisters of the village became aware of her and took her in, later baptizing her. In the course of time the girl herself brought about the conversion of her whole family. On his deathbed the repentant father confided her as a treasure to his eldest son. She is now looked upon as the angel of her village.

Rescuing abandoned infants has peculiar difficulties but it gives many consolations.

From Sancian Island I am not in a position yet to say much definitely. Only this I know, that while on the mainland the ordinary family is very poor the most of the islanders on Sancian are the poorest of the poor; and poverty is the chief reason why babies are done away with. I shall not be surprised if I find that many girls are born even on Sancian only to meet a speedy and unnatural death.

THOMAS A. O'MELIA, A. F. M.

PASTOR HALLOFT AND FOREIGN-BORN CATHOLICS.

Qu. On being appointed Vicar Forane I was advised by the Bishop to read *Pastor Halloft,* and I confess that it did me an immense amount of good, ten times more than the last Retreat we had here on the Ignatian Exercises. I don't object to St. Ignatius nor to the Exercises; but they are overworked, and perhaps not in the right way. But Father Halloft was a real saint of the American type and I think the book ought to be given to every young theologian before his ordination. It is pastoral and moral theology all in a nutshell and in an English walnut shell with the United States flavor to it.

But I did not want to talk about that. Halloft went to the root of the foreign language question by going in among the foreigners and asking them to teach him the little Catechism he had bought in their own language, after supper, and when they had holidays. What he really did was teach them the catechism, for when they had

proudly shown him how to say the thing, they felt that he might ask them: "Do you do it?" The story is most instructive. But then we are not all in the position to do like him. Most of us have n't got the talent either to tackle a foreign tongue or to stay all night in a shack with the railroad men and the bed bugs, so that we might say Mass for them before they would go out to work on the morrow. The kid-glove training in some of our seminaries would make it undignified, though I believe most of us admire the zeal of it.

What I want to ask is whether the imported pastors of imported foreigners who don't speak English should be allowed to preach also in English on Sundays, besides preaching in their own tongue. They do it, and it is apt to keep the people who speak English away from their own parish church, either because it is nearer or because they don't like their pastor, or for some other reason.

Does Canon Law sanction this mixture of foreign and American service? As I understand it, the Holy Father wants us all to organize regular parishes. That makes the foreign congregations simply chapels of accommodation. But the foreign pastors turn the thing upside down and thereby destroy the regular parish system which the Church contemplates.

VICARIUS AMERICANUS.

Resp. Canon 216 § 4 expresses the desire of the Church that all dioceses be divided into parishes, which shall be marked by definite boundaries. In this way all confusion with regard to the administration of the Sacraments and other parochial rights and duties is eliminated. Parishes, however, already existing which were erected to include only the members of certain families, or people speaking a certain language, are not thereby abolished. Their status remains unchanged, but no new parish can be erected by an Ordinary except on the territorial basis, without consulting the Holy See.

The parishes for foreigners which have been established in the United States were dictated by necessity, by the inability of the English-speaking pastor to shepherd the flock in preaching the Word and administering the sacraments to them. A definite people therefore was assigned to a definite pastor, not on the basis of territory but on the basis of language, and thus the parishes were constituted, *ratione linguae,* and not *ratione loci.* As the determining factor was the language, difficulties with regard to jurisdiction arose when the foreigners for whom the parish was established learned the English language and

no longer labored under the language disability, and also with regard to their children born in America. The Holy See decided the question as follows:[1] "1. The children born of parents who, having come from abroad, speak a language other than English, are not bound, after they have become emancipated, to remain in the parish to which the parents belong; but they are free to join any quasi-parish, in which the language of the country, that is, English, is used. 2. Catholics who are not natives of America, but who know the English language, have the right to become members of the Church in which the English tongue is in use; and are not obliged to submit to the jurisdiction of the rector of the Church erected for the people who worship in a foreign tongue."

It is clear from the foregoing that, while foreigners or their children who know the English language are not bound to remain under the jurisdiction of the pastor of the foreign Church, so to speak, neither are they bound to leave the latter parish; they may remain under his jurisdiction, even though the necessity has passed. Although many of the parishioners of foreign language parishes are conversant with both languages, and perhaps better equipped in English than in the foreign tongue, they still retain the right to membership with the foreign parish; and no text, as far as is known, can be produced which prohibits the pastor of such a parish from preaching or catechizing in English, in addition to the foreign language. By so doing he may contribute to the spiritual good of those who for certain reasons would refuse to affiliate with the English parish. It may be alleged that this is done to attract the parishoners of the contiguous parish in which English only is spoken. This perhaps is frequently true; but, again, the faithful cannot be obliged under pain of sin to attend services in their own church, though they may be obliged to its support.

The position of the pastor of the English-speaking parish is however protected by law.

1. He has all the parochial rights with regard to his parishioners as expressed in the Code.

2. Members of the foreign parish may become affiliated with the English-speaking parish, but not vice versa.

[1] ECCLES. REVIEW, xiii, July, 1897, p. 87.

3. Members of the foreign parish may affiliate themselves with the English-speaking parish, and not with a parish of another foreign language.

In case all use of the foreign tongue is discontinued in a parish which was established to accommodate the faithful who used only that tongue, there is room for a petition to the Ordinary to discontinue the parish or to assign it definite boundary lines.

THE LAW OF FAST AND ABSTINENCE FOR AMERICA.

Qu. I have heard it stated recently that there are certain sections in this country which form exceptions to the general law of the Church in regard to fast and abstinence, and to the special regulations promulgated each year as a rule by the Bishops of the United States for their respective dioceses.

Some hold, and the practice is accordingly, that in those regions which were formerly considered Spanish territory, privileges conferred by the "Bulla de la Cruzada" regarding fast and abstinence and otherwise still exist. It is the common belief of the laity, for example, within those regions to feel themselves justified in virtue of the aforesaid privileges to take flesh meat on Fridays and other days of fast and abstinence.

Personally I hold that the conditions required for the valid use of the Bull already mentioned and its privileges are no longer fulfilled in any section of United States territory. I am not aware that the Church has made any extension of the "Bulla de la Cruzada" to particular sections of this country, as has been made for Latin America and the Antilles and Caribbean islands. Consequently it seems that all residents of this country are bound by the common law of the Church in regard to Friday abstinence and fast and abstinence on other days, qualified by the dispensations granted to our people through the Bishops of the United States, and that all other privileges have been abrogated.

Resp. The Holy See has made special efforts to restrict the use of the "Bulla Cruciatae" to the kingdom of Spain alone, and the territory actually subject to it. This intent is manifested in the abrogation of the "Bulla" in Spanish America and the Philippine Islands and the granting of special indults for these regions (10 Nov. 1919; cf. *A.A.S.* IV-462). In these general abrogations of the "Bulla", no mention was made of the territories within the U. S. which were formerly

Spanish dominions. In view of this, the following question was put to the Holy See:[1] "Should the abrogation of the indults of fast and abstinence under the title of "Bulla Cruciatae" and Summaries, declared by the Apostolic Letters on 1 January, 1910, be extended to those regions which formerly belonged to New Spain, and were later annexed to the United States of America?" The answer was "Negative". From this answer it cannot be concluded that the "Bulla Cruciatae" may be used in these regions. According to the custom of the Holy See, the question which was asked was answered, namely, that the indults directed to the Philippines and Latin America had no application to any part of the United States. No information was volunteered on the point which probably actuated the question whether the privileges of the "Bulla Cruciatae" may still be used in any part of the United States.

It is not easy to find justification for its use here. The "Bulla Cruciatae" is not a permanent thing; it is published at intervals, the last one beginning in 1915 to extend twelve years. Furthermore, it is not applied automatically, as it were, but requires the fulfillment of definite formalities with regard to its privileges. In the United States these formalities cannot well be fulfilled, and in instances which have been noticed, have not been fulfilled.

The people of these sections, in good faith, are not observing the Church's laws on abstinence. Perhaps the ecclesiastical authorities feel that to put the question bluntly to the Holy See, whether or not the "Bulla Cruciatae" has application in these regions, would meet with a negative answer and would cause some perturbation and hence they take no action. The use of the privileges of the "Bulla Cruciatae", not the use of the "Bulla" itself, may be now justified as an immemorial custom, having its origin in the original use of the Bulla, and never expressly reprobated, as provided in Canon 5: "Universal or particular customs which are now prevalent against the statutes of these canons, if they are expressly revoked by these canons, must be corrected as corruptions of the law even if they are immemorial, and must not be allowed to revive; other customs, which are centenary and immemorial, can be tolerated if the Ordinaries judge that in view

[1] Eccl. Review, March 1918, p. 314.

of special circumstances of places or persons they cannot prudently be abolished."

THE BOOTLEGGER'S CONFESSION IN CANADA.

Qu. In the answer to a query in the February number of the ECCLESIASTICAL REVIEW, absolution was refused to John the Bootlegger, "not because of his evasion of the prohibition act, but because of the immoral methods he employs". In fact, he bribed the government agents and carried a gun to defend himself and his goods; and this practically amounts to formal coöperation in the grave sin of the prohibition agents, and a deliberate preparation to kill or maim government officials in the pursuance of their duties.

I have no fault to find with the solution of the case; but I should like to know if, in view of a prescription of the First Plenary Council of Quebec, this solution would hold good for Canada.

Eliminating from the case, or making abstraction of the damning circumstances of formal coöperation in the grave sin of another, etc. would a confessor in Canada still be justified in denying absolution to an unrepentant and incorrigible bootlegger, on the strength of the prescription of the First Plenary Council of Quebec, Decree 403, c., ". . . . nec non cauponibus legem tam civilem quam moralem habitualiter violantibus, omnibusque sine licentia cauponam exercentibus" (bootleggers). In other words, in view of this decree, would a confessor in Canada be justified in refusing absolution to bootleggers in general, who manifest no purpose of amendment?

Resp. The situation pictured here differs somewhat from the case presented in the REVIEW as quoted. To the civil law is added the sanction of the ecclesiastical law, making it a sin of grave disobedience to engage in illicit traffic in liquor. This law is founded on the "praesumptio periculi universalis", and hence must be obeyed universally under the pain of sin, as is the case for instance in the prohibition against reading forbidden books. In a given case, the reader might not be exposed to sin, but he is still bound by the general prohibition. Absolution should be refused because to the civil law is added the grave prohibition of an ecclesiastical law.

ALIMONY IN CASE OF AN INVALID MARRIAGE.

Qu. A Catholic party marrying a non-Catholic outside of the Church since Easter 1908 (hence an invalid marriage) wishes to separate legally. May the Catholic woman, in conscience, ask for alimony?

Resp. From a valid contract of marriage a wife secures the right to sustenance on the part of the husband. In this case, there was no valid contract of marriage, and hence the Catholic party acquired no right to sustenance as a legitimate wife. She may, however, make use of the means at her disposal in the civil courts to urge her natural right to compensation of any loss in goods or reputation she has sustained by her cohabitation with him, and his subsequent misconduct or refusal to have the marriage validated. She may have contributed of her goods; she may have been unable by reason of her union with him to pursue her normal avocation; she beyond doubt has suffered injury with regard to any future marriage. On these and perhaps other heads she is entitled to compensation which she may seek from the civil authorities as alimony.

MARRIAGE WITHOUT PREPARATION.

To the Editor, THE ECCLESIASTICAL REVIEW,

Good common sense and an acquaintance with actual conditions are two valuable ingredients which invariably enter into the solutions of queries in the ECCLESIASTICAL REVIEW, and, as a rule, prove an efficient safeguard against all undue rigor and severity of interpretation. By way of exception, however, righteous indignation and steadfast loyalty to the "ius antiquum" seem to have betrayed the Editor into undue and unusual severity in his answer to the query: "Marriage without Preparation" (October, 1924, p. 417). The Editor's opinion correctly represents the discipline of the Church which obtained prior to the promulgation of the new Code, but is hardly tenable to-day, owing to a "moderatio iuris antiqui" introduced by the new legislation. A pastor must, as heretofore, exert himself to secure compliance with the instruction requirements of canon 1020 § 2, but if, notwithstanding all his efforts, ignorant Catholics refuse to comply, they may nevertheless be lawfully married by a priest. Here are some of the reasons which may be adduced in defence of this position: A denial of a Church wedding to Catholics (even to such poor specimens of Catholicity as those described by the querist), must be viewed in the light of a severe penalty which a wise

legislator would hardly have failed to specify and determine. On the other hand, "nulla poena sine lege" is a good working rule in the interpretation of the present penal code of the Church, except when grave scandal may enter to complicate matters. The legislator, however, has failed to provide a penalty for non-compliance with instruction requirements and the scandal in the case under consideration is an unknown quantity.

The legislator has failed to assign a penalty. Even the most ignorant Catholics who refuse to receive instruction preparatory to receiving the sacrament of Matrimony, are not *ipso facto* public sinners at whose marriage a pastor may not assist by virtue of canon 1066. The injunction, "parochus ne matrimonio assistat", or its equivalent, though of frequent recurrence throughout the title "De Matrimonio", is conspicuously wanting in canon 1020.

As to scandal. Extreme religious ignorance and indifference are unfortunately too common nowadays to be a serious source of scandal. Besides, scandal may be altogether out of place here. The utter ignorance of and apathy to religion found among whole classes of people are too general and too regular to be charged exclusively to the account of the people. This is not the place to determine the several factors responsible for such a state of things, but our very inability to locate the source of the trouble should serve as a curb on scandal-taking.

Finally, the Pontifical Commission for the Authentic Interpretation of the Code in a plenary session, June, 1918 (A. A. S., X, 345, n. 3) pointed out with sufficient distinctness the induction of a "moderatio iuris antiqui" in canon 1020, by expressly stating that, even when Catholics refuse to accept any instruction, "non est locus eos respuendi a matrimonio ad normam can. 1066".

Matrimony, as Benedict XIV well said, is an "institutum in officium naturae", and in view of present-day conditions, the wisdom of a greater leniency of the Church registered by the Code, could be demonstrated beyond cavil.

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Criticisms and Notes.

GOD AND REASON. Some Theses from Natural Theology. By William J. Brosnan, S.J., Ph.D., Professor of Natural Theology, Woodstock College, Woodstock, Maryland. New York, Fordham University Press. 1924. Pp. 227.

Not infrequently one hears that recent science and philosophy have become more spiritual, less materialistic, agnostic, atheistic. Scientists and philosophers are said to recognize more generally now than in the terrible eighties the existence of a supermundane or at least a super-phenomenal being which religion calls God. When, however, one asks how do we know that such a being really exists and whether it be in any intelligible sense of the term a person, the agnosticism which seemed to have gone out of the front door boldly enters at the rear. We do not and cannot *know,* they say, the existence, much less the nature of the noumenon back of phenomena. We *feel* that there is something there. Its presence cannot be proved by reason; but no proof is needed. We are simply *aware* of it by a sort of unanalyzable experience. Indeed, when we come to prove anything super-material, spiritual, we simply cannot do it; for reason has no competence in such matters. Reason is a mechanism of adjustment, not a perceiver or a demonstrator of truth. "God in the religious life of ordinary men *is the name of the ideal tendency in things,* believed in as a super-human person. . . . The theological machinery that spoke so livingly to our ancestors, with its finite age of the world, its creation out of nothing, its juridical morality and eschatology, its relish for rewards and punishments, its treatment of God as an external contriver, an 'intelligent and moral governor', sounds as odd to most of us as if it were some outlandish savage religion. The vaster vistas which evolutionism has opened, and the rising tide of social democratic ideals, have changed the type of our imagination, and the older monarchical theism is obsolete or obsolescent. . . . An eternal creator and his institutions may still be verbally confessed at church in formulas that linger by their mere inertia, but the life is out of them, we avoid dwelling in them, the sincere heart of us is elsewhere." Thus the late Professor William James, in *A Pluralistic Universe,* p. 124.

This is the kind of philosophy that is taught at the secular universities with brilliant show of rhetoric and much pomp of speech. And it is this insidious poison which many of our Catholic youth are imbibing through lectures and literature. Father Brosnan there-

fore has done a good and timely thing by subjecting the arguments for the existence of God to a thoroughly critical analysis. Having explained the essential prenotes, he formulates in seven theses and a few additional scholia the chief lines and forms of argument whereby the existence of a supreme and personal being is rationally established. In the most rigid Scholastic fashion he explains, elaborates, demonstrates his theses and answers according to the same method the counter objections. Nothing could be more severely logical, more triumphantly rational and reasonable. The book is therefore a perfect manual, valuable alike for class-room purposes and for private *study*. Needless to say, it is just *this* and not a book for mere *reading*. Neither its matter nor its method is adapted to skimming processes.

At the same time one could wish that Fr. Brosnan, who shows here as well as in his Latin manual on Natural Theology so extensive and thorough a familiarity with the literature of the subject in English, would in a future work treat the matter in a more popular form—in a style closer in attractiveness to the authorities he so ably criticizes and which for that very reason might assure an *entrée* to students who have no taste, training or ability for Scholastic logic or metaphysics. To such a more popular treatment might be prefixed a chapter vindicating the power of human reason to transcend sense experience and therefore really to prove (demonstrate) the existence of God. And indeed a chapter on that line would be a valuable asset to the present volume, since it is the very denial of reason's competence in this sphere that vitiates most of the non-Catholic literature of the subject and which after all is the *raison d'être* for the book at hand.

We recommend the work most warmly to teachers and students of Theodicy—to all who wish to see the theistic arguments, especially the argument from design, lucidly formulated and solidly established.

CHRIST OR CHAOS. By Martin J. Scott, S.J. New York, P. J. Kenedy & Sons. 1924. Pp. xxxvi–267.

With unanswerable logic Father Scott proves in this volume that there is no halting place for the consistent mind between Christ and chaos. "He that is not with Me is against Me." And being against Christ spells intellectual confusion and spiritual ruin. The issue is fundamental. Modernists rejected a fixed Creed and miracles. "But Christ *delivered* to His Church a fixed Creed, and Christ Himself was the greatest of all miracles; the Apostles instructed by Him *preached* a fixed Creed; the Church with whom He promised

to be until the end of the world has always *taught* a fixed Creed. If Christ is not God, let us be done with Him and relegate Christianity to the realm of myths. But if He is God, let us respect His word and give Him credit for knowing and teaching Truth. Truth never changes. Only error needs alteration" (p. v). This is Father Scott's platform. From it he addresses non-Catholics and addresses them for the most part in the words of their own authorities.

Recognizing how much prejudice exists amongst non-Catholics because of a mistaken idea of the Church's mind upon Evolutionism, he first makes her position clear on this greatly befogged subject. He then advances from the fundamental ideas regarding God, man, the soul, Christ, religion, to the Church and her attitude and manifold relations toward truth, progress, patriotism, the world, and so on. These and kindred topics take up the first part of the book. In the second part the Catholic doctrines are briefly explained *seriatim*.

The method followed throughout is striking, arresting, if not entirely unique and original. It is this. Under each heading the Catholic position or teaching is briefly established. It is then confirmed or illustrated by citations from exclusively non-Catholic sources—books, journals, addresses, and the rest. As a rule, chapter and verse are cited for these authorities. Here and there the precise source is not given. It would be well that such references if possible were supplied in a future edition of the work. They inspire confidence in the reader's mind. In the concluding part of the book a summary of statements by non-Catholic converts is given.

It might not be amiss to note that the method of confirming or illustrating Catholic truth by favorable passages drawn from non-Catholic sources is apt to excite the suspicion, indeed the conviction, in the mind of our separated brethren that equally strong selections on the opposite side could be made from the same authorities. For this reason it may be that Catholics more than non-Catholics are impressed by such a method of apologetics.

Father Scott's reputation as a fearless, skilful and invincible champion of the Catholic cause and doctrine has been so well established by his former writings that no more need be added here than to say that the latest product of his pen falls in no wise below the high standard set by the *Credentials of Christianity* and *God and Myself*.

EPITOME THEOLOGIAE MORALIS UNIVERSAE, auctore Dr. Carolo Telch, per definitiones, divisiones et summaria principia pro recollectione Doctrinae Moralis, et ad immediatum usum Confessarii et Parochi, excerpta e Summa Theologiae Moralis P. H. Noldin, S.J., secundum novum ordinem Juris Canonici recognita, editio sexta.—Oeniponte: Sumpt. Fel. Rauch. 1924. Pp. 571.

The ponderous treatises on Moral Theology which set out to explain to the student the causes or motives, reasons and experimental history of moral action and direction, have of late years largely been replaced by manual summaries which confine themselves to the statement of acts, and their controlling principles and laws, which may be analyzed and applied to varying conditions of modern life. Among these summaries the *Epitome* by Dr. Charles Telch, former Professor of Theology at the Pontifical College Josephinum in the Diocese of Columbus, deserves a leading place. This is eminently true of the latest (sixth) edition, which has been so thoroughly and studiously revised as to eliminate many of the slighter inaccuracies which occur in most manuals of the kind when regarded from the strictly scholastic point of view. Dr. Telch has evidently applied a most rigorous criticism to his theological diction, and the result is greatly satisfying in producing a secure basis of definition and fundamental concepts in a most important branch of theology. As such the new edition is what is claims to be—a consulting medium for the busy pastor and confessor as well as for the average student.

THE PROBLEM OF EVIL AND HUMAN DESTINY. From the German of the Rev. Otto Zimmermann, S.J., by the Rev. John S. Zybura of the Diocese of Cleveland, author of "Contemporary Godlessness." With an introduction by the Right Rev. Joseph Schrembs, D.D., Bishop of Cleveland. B. Herder Book Co., St. Louis, Mo. 1924. Pp. xiv-135.

"Our life is full of mysteries. Suffering, pain and evil is one of them. Philosophy has no consolation to give and no solution to offer beyond blank despair and self-destruction." These are the opening lines of the introduction to the present volume (p. v.). The exaggeration they express must have been due to an oversight. One of the greatest philosophers of the Christian ages, Boëthius, wrote a classic *De Consolatione Philosophiae* in order that he and his readers might find some solace in the reflections which philosophy offers to the sorrow-laden. Moreover, if "philosophy has no consolation to give and no solution to offer beyond blank despair and

self-destruction", then is the book here introduced a manifest contradiction, since most of the ideas it contains are derived from philosophy. Indeed it is in the philosophical contents that the strength of the treatise lies.

The thoughtful and eloquent Jesuit philosopher, Fr. Zimmermann, has written a number of other books on various aspects of Theodicy with the aim of justifying at the bar of reason (illumined indeed by faith) the ways of God to man. The one entitled *Warum Schuld und Schmerz?* translated under the above title, though relatively brief, is characterized by solid wisdom, profound sentiment, and a singularly happy manner and style. The author recognized, of course, that reason alone is unable to solve the mystery. Even revelation does not dispel all the darkness that enshrouds the existence of sin and sorrow. On the other hand the choice made by God incarnate, who voluntarily endured the Cross despising the shame, makes the problem less hopeless. Even philosophy, as the arguments developed in the book before us render fairly clear, shows that "our dour world-plan makes possible for us the mighty gains of freedom, self-advancement, greatness, trial (p. 115). Here is not the place nor the space to dilate upon the course of refined argument and felicitous illustration whereby this thesis is established. The reader must go to the book itself. He can be assured in advance of finding therein a wealth of thought as persuasive and informing as it is inspiring and consoling. As to the English translation, no greater or more merited praise could be accorded to it than to say that it is worthy of the original.

LEHRBUCH DER GESCHICHTLICHEN METHODE. Von Alfred Feder S.J., Professor an der philosophisch-theologischen Lehranstalt in Valkenburg. 3. ganzlich umgearbeitete und erweiterte Auflage (3.–4. Tausend) 8°. 388 Seiten. Verlag Josef Kosel & Friedrich Pustet K.-G. Munchen. Verlagsabteilung Regensburg.

That this learned treatise on the Methodology of History should have passed through three generous editions in as many years may be taken as a tribute to the intrinsic value of the work and at the same time as an encouraging sign of a growing interest in historical studies. No prolonged perusal of the pages is needed in order to find the reasons for the favorable reception accorded to the book. Three excellencies manifest themselves to even a superficial survey. In the first place the subject is handled with genuine philosophical insight. The Jesuit's training in Logic is reflected by the thoroughly comprehensive plan, by the clear-cut divisions, precise

definitions, and the solidity and perfectly orderly march of its arguments. In the second place it is a work of real erudition, exhibiting as it does an intimate acquaintance with the abundant literature on the subject—an acquaintance that is put to an effective critical application. Thirdly, the matter is set forth in a perfectly translucent style—a feature not always present in philosophical works made in Germany. Written by the author primarily for his class work at Valkenburg, the book possesses all the qualities demanded by an ideal *Lehrbuch*. At the same time the average educated student conversant with German will find no more interesting and serviceable introduction to historical science—a service which he will be all the more quick to appreciate seeing that he can find no book comparable to it in English.

THE PREACHERS OF THE PASSION; or, the Passionists of the Anglo-Hibernian Province. By Father Herbert, O.P. With a Preface by the Rev. Herbert Lucas, S.J. New York: Benziger Bros. 1924. Pp. xiii—236.

Quite recently there appeared in these pages a review of Father Felix Ward's instructive and edifying history of *The Passionists*. The book was shown to have special interest for the American clergy, seeing that it treats particularly of the work of the Passionists in this country and consequently with the Church's history itself with which the spiritual sons of Saint Paul of the Cross were in no slight degree identified. What Father Ward accomplished for his religious brethren in America, Father Herbert has done in the volume at hand for his associates in England and Ireland, France and Australia. The book contains in the first place an analysis of the Passionists' *Rule* and in the second place an account of the establishment of the Order in various parts of England and in the other countries just mentioned.

The story, which is pleasingly told, is likewise illustrated by a number of photogravures. For the rest, the first of the two reasons which Father Lucas, S. J., points to in the Preface as commending the volume to the Catholic reader in England is no less applicable to an American circle: "The intrinsic interest which attaches to the story of a man and of a body of men who, in the world's despite, have fought and still fight so boldly and openly and professedly under the banner of the Cross, who have preached and who preach Christ Crucified with an eloquence backed by the example of a crucified life" (p. x).

OURIOUS CHAPTERS IN AMERICAN HISTORY. By Humphrey J. Desmond, LL.D., Member of the Wisconsin Bar. B. Herder Book Co., St. Louis, Mo. 1924. Pp. 264.

Mr. Desmond is gifted with the historical instinct—the power of discovering sources and of explaining and interpreting events. Ample proof of this rather rare gift was manfested in a work which came from his pen about thirty years ago—*Mooted Questions of History* (Marlier & Co., Boston). The volume went into a second impression (1900) and afterward passed from the book marts—a fact greatly to be regretted. Proper publicity should and probably would have perpetuated the life which it so well deserved. The book presented historical issues in a method which, if not wholly new, was to say the least arresting. From amongst the multitude of mooted questions of history Mr. Desmond selected those that are continually on the threshold of the general consciousness and that are forever bobbing up—problems which everybody is supposed to know something about, though relatively few possess clear-cut solutions of them and fewer still know where to look for satisfactory answers to them. Such for instance as the Dark Ages, the Renaissance, the Reformation in its various causes and effects, the Inquisition, Galileo, the Gunpowder Plot, and so on. Concerning these the book stated clearly the facts in each case and then offered explanations and solutions drawn entirely from non-Catholic sources. The volume was a little treasury of clearly narrated events, with unbiased interpretations, and should never have been suffered to pass away.

The work at hand deals likewise with "mooted questions", but they relate not to European but to American history alone. For the latter hardly less than the former presents its own peculiar problems. These are "sometimes due to legendary accretions, as in the story of Captain Kidd; sometimes to patriotic pride, as in the impression that the American Revolution was the spontaneous uprising of a united people; sometimes to insufficient evidence, as in the judgment passed upon Aaron Burr; sometimes to popular misinformation, as in the Whitman Myth, or again to haphazard or indolent interpretations of the facts, or the influence of party feeling, or the hue and cry of a transient public emotion."

On such and other kindred topics the book affords much valuable information gathered from wide and critical research. The whole is well digested and adequately documented. Clearly and brightly written, with the author's wonted wit sparkling here and there, the book makes interesting reading, while it is one which the priest and clerical student will want to have within reach for ready reference.

HISTORY CURRICULA. By Sisters of St. Agnes, Fond du Lac, Wisconsin. With an introduction by the Very Rev. Patrick J. McCormick, S.T.L., Ph.D., Professor of Education, Catholic University; Dean, The Catholic Sisters College. New York: The Macmillan Co. 1924. Pp. x-70.

Ideally educational programs should be based on philosophy. Every branch of study should be shown to grow organically from certain fundamental conceptions concerning the world, man, and God, and the mental and moral implications of these supreme spheres of reality. Since, however, the limitations of time, personal ability and various circumstances render this ideal impracticable, a nearer approach might be made from the basis of history, history being in reality what has been claimed for it "philosophy teaching by example". But here again personal limitations come to interfere with the practical realization of the ideal. Relatively few minds there are that have such a grasp of the manifold and multiform experiences of humanity as to be able to make the long and intricate record educationally fructive. Some aspects, however, of the broadly educational relations of history are developed in the present little volume. We say *some,* for in the first place the aim is not to organize a general system of studies, but to indicate how the progressive development of the child's mind may be furthered in many directions by the aid of history. In the second place not universal but only United States history is called into play. Probably the best way to illustrate how this educative function of American history can be portrayed will be to quote the course projected for one or other of the school grades. The first grade may serve as an example. (P. 14).

COURSE OF STUDY.

FIRST GRADE.

1. Stories of Indian Life.
   The Home of the Indian.
   The Life of the Indian Child.
   Childhood of Hiawatha.
   Legends of Indian Children.
2. Hero Stories.
   These will be used as a basis for conversational lessons in language work. Care should be taken that these are not only good stories but reliable also historically. Baldwin's *Fifty Famous Stories Retold,* and *Thirty More Famous Stories* contain excellent material for this work.

3. Celebrations.
   Thanksgiving Day.
   Stories of:
   (1) The Early Pilgrims.
   (2) The First Thanksgiving Day.
   (3) The First Winter.
   Washington's Birthday.
   Stories of Washington's Boyhood and School Life.

4. Civil Aspect.
   Contrast the household duties and activities of the present with the past according to:
   (1) Occupation of the Father.
   (2) Domestic Duties of the Mother.
   (3) Effects of these Activities upon the Home Community.
   (4) Duties of Children in the Home.
   (5) Personal and Community Hygiene.
   (6) Care of Life, Health and Property.
   (7) Little Thrift Lessons.

The social virtues of kindness, helpfulness, cleanliness, punctuality, sociability, coöperation, and courtesy are taught in concrete lessons centering around the activities of the classroom, school, playground, street, home, and church.

HELPFUL BOOKS.

Teachers' List:

Bradford—*Journal.*
Earle—*Customs and Fashions of Old New England.*
Eggleston—*A First Book in American History.*
Fiske—*Beginnings of New England.*
Lodge—*Short History of the English Colonies in America.*
Longfellow—*Hiawatha.*
Pratt-Chadwick—*America's Story for America's Children.*
Starr—*American Indians.*

Pupils' List:

Bailey and Lewis—*For the Children's Hour.*
Eastman—*Indian Child Life.*
Hart—*Colonial Children.*
Husted—*Story of Indian Children.*
Lane and Hill—*American History in Literature.*
Pratt-Chadwick—*Stories of Colonial Children.*
Legends of the Red Children.

Substantially the same method, *mutatis mutandis,* is carried through the other successive grades.

So much space is here given to this little volume because the work, though small in bulk, is a remarkable example of a thorough educational method and should prove of inestimable service to teachers of every grade and branch, particularly of American history. Being the joint production of seasoned teachers, not its least value will consist in teaching teachers how to teach themselves. The copious classified bibliography will prove especially helpful in this direction.

There is, however, another reason for quoting the foregoing illustration. It suggests how moral teaching of a non-religious character can be taught in public schools. Catholic educators know full well that the teaching of morality apart from religious motives and sanctions can be effected only by a sacrifice of logical consistency and therefore to say the least inadequately. On the other hand from the viewpoint that half a loaf is better than no bread a certain amount of a certain quality of moral teaching may be imparted to children. The above extracts shows how the history curriculum may be utilized as a means to such an end.

PRECIEUX TRESORS DES INDULGENCES. Petit manuel à l'usage du Clergé et des Fidèles. Par le R. P. Lacau, S.O.I., Docteur en Droit canonique. Pietro Marietti, Turin. 1924. Pp. xv—304.

P. Lacau, S.J., has made a judicious selection from the *Raccolta* (Rome, 1898) and from later decrees of the S. Congregation of Indulgences, and notes the spiritual privileges attached to the use of religious articles, such as crucifixes, rosaries, scapulars, and medals. He points out the chief devotions in use among the faithful, with prayers and pious practices in honor of God and His saints. The use of these articles and exercises, with the requisite formulas of blessing and investing, is introduced by a doctrinal explanation about the nature, conditions, and effects of indulgences in the Church, as recognized authors like Beringer, Melata, and Lepicier, give the explanation. For priests who read French the book is a good guide in the matter of devotions. There is also a chapter on the Crusade of Prayer for the Dying, and another on the work of the Propagation of the Faith for the missions.

Literary Chat.

The Life of St. Dominic by Bede Jarrett, O.P. (Benziger Brothers, New York, pp. 191) will appeal to any lover of books. Its attractive appearance befits the portrait of the saintly Founder drawn by a literary artist who in all his work, and not least in this, reflects the learning, culture, and eloquence, which it was the ideal of Dominic to enlist and organize in the service of Truth and Religion.

Benedictine Monachism by Abbot Cuthbert Butler, though addressed primarily to the spiritual sons and daughters of St. Benedict, will appeal to students of history and to readers generally who feel an interest in the forces and methods that civilized and evangelized the nations of the West. Whether or not one take with literal exactness the dictum of Violet-le-Duc that "the Rule of St. Benedict is perhaps the greatest historical fact of the Middle Ages", no one who is at all acquainted with the conditions of Europe, material and spiritual, during those ages can fail to recognize the vast influence on civilization exerted by the Benedictine Rule. The Abbot of Downside has previously given us a transcript of the *Rule*. In the present book he presents what may be called a philosophical study of St. Benedict's work—his life, teaching, methods, and so on. It becomes thus not so much a commentary on the *Rule* as a contribution to the philosophy of Western civilization. The volume is becomingly issued by Longmans, Green and Co.

Devotion to the Sacred Heart of Jesus: Its History and Theology, by Jean Bainvel, is a volume which any intellignet Catholic, cleric, religious or laic will be glad to read, still better to own. As in his book on the *Church,* so also in the present volume, the learned Professor of Theology at the Catholic Institute, Paris, takes a broadly comprehensive view of his subject. In a scholarly fashion he discusses the writings of St. Margaret Mary, the apparitions and the promises. The theological principles and aspects of the devotion are thoroughly analyzed. Lastly the historical development of the devotion is examined in its various phases. In every respect the subject is learnedly, solidly and devoutly handled. The translation is made by E. Leahy from the fifth French edition. It is introduced by George O'Neill, S.J. It is printed in England and handled in this country by Benziger Brothers.

Those who are looking for a survey of the popular current literature, especially in the realm of fiction, will find in *Cargoes for Crusoes* by Grant Overton the answer to their desire. Nor will they have to make a great monetary sacrifice to get what they want. For fifty cents they can have this rather handsomely printed and illustrated octavo of over four hundred pages. The secret of so unusual a bargain is revealed by the statement that the book is frankly an advertising medium projected by the publishers, the D. Appleton and George Doran Companies, of New York, and the Little, Brown Co., of Boston. Obviously one need not subscribe to every literary judgment passed on books by the highly versatile and clever writer in order to recognize the very large amount of interesting and useful information that Mr. Overton discovers in the big cargo of books which he as a venturesome Crusoe comes across on his fictional Desert Island. Indeed there are many who will get almost as much delight and certainly more knowledge from the pseudo than they did in former days from the veritable Crusoe.

Some notice has previously appeared in these pages of a collection of readings on the spiritual life entitled *Keeping the Gate* by Fr. Joseph Williams, S.J. To this there is now added a companion or sequent volume: *Yearning for God* by the same author (Benziger Brothers, N. Y., pp. 183). In a general way the preceding book corresponds to the incipient work of the *Spiritual Exercises,* the period of cleansing the soul from sin. The recent volume directs the crusader in the determined campaign for Christ.

Largely it is the development of the Ignatian parable of the Two Standards. As in the earlier, so in the later book, an outstanding excellence of the treatment is the abundant use made of stories and anecdotes taken from the Bible and religious and profane history to illustrate and vivify the doctrine — a feature which commends the work to the teacher and preacher.

Who is it that was guilty of the smart epigram, "Whenever I want to read a new book I read an old one"? Of course the maxim reflects a certain modicum of prudence. Only do not push it too far. *Latet dolus in generalibus.* Some people follow the example in respect to the masters of the spiritual life. They read only the classics! Do they? *Laudatores temporis acti,* they surely are. Fortunately there are other people who recognize the value of the *nova* as well as the *vetera.* This makes one hope that a volume entitled *God Within Us* will get a hearing. It is a golden little book, solid, strong, precious, bright. The old values are in it; likewise the new. The author is Fr. Raoul Plus, S.J., who has produced several other devout treatises that have passed into English. *Dieu en Nous* is introduced by Fr. Germain Foch, S.J., brother of the Generalissimo, and is worthily done into English by Edith Cowell. Get the book, pious cleric. It is wholesome. You will be the better for reading it. The next thing you will be wanting to do is give it to everybody. Follow that impulse — prudently, because the book will profit only those who have the spirit of faith wholly localized and not "*in partibus,* like those good bishops who have no dioceses" (p. 7).

It is well to have at hand books that treat not only of religious doctrine as a whole, but also others that deal with special points — truths or practices. The former class is large, well filled. The latter is probably less ample. If you are looking, for instance, for a book dealing just with the Sacraments, but not a school book or Catechism: a book to give to a Catholic not too well instructed or a non-Catholic inquirer, upon what would you put your hand? If the question provokes a doubt in your mind, try this: *The Wonderful Sacraments: What They Are; What They Do.* In it Fr. Francis Doyle, S.J., explains the whole theological doctrine, liturgy, and spiritual use and functioning of each of the seven Sacraments. He explains all this lucidly and delightfully, somewhat in the familiar colloquial style which has made his *Home World* so useful a help to the priestly ministry. The volume is furnished with an excellent analytical contents' table which makes the whole subject visible at a glance. There is besides an alphabetical index, so that both matter and form strongly commend the book. (Benziger Brothers, pp. 253.)

The two books recommended in the foregoing paragraphs answer the needs of sincere Christians, Catholics. The latter of the two will appeal to honest inquirers who really desire to know the teaching of the Church. Not infrequently a priest meets people who have lost their mental hold on the supernatural. Allured by the specious sophistries of positivistic writers, like Frederick Harrison, Cotter Morison, and H. G. Wells, they have fallen under the spell of humanitarianism, or other like insidious forms of belief and cult. It is by no means easy to find the remedy for this type of malignity, the peculiar symptom of which is that the patient is sure that he alone is wise and sane, and that the priest particularly is stupid or insane. A book that seems to contain an antidote for this subtle variety of auto-toxication has just been issued under the title *Will Men Be Like Gods?,* by Owen Francis Dudley (Longmans, Green & Co.). It is introduced in his own inimitable manner by G. K. Chesterton. As the title suggests, the book points out the insidious tendency of Mr. Wells's famous — or rather infamous — novel. People endowed with the robust character of a G.K.C. are unaffected by the irreligious Utopias of humanitarianism. It is delightful to see how such miasmas melt away before the light of his genial personality. Unfortunately, multitudes whose temperaments are less virile, and whose insight is less penetrating, fall victims

to the enticing fantasies conjured up by the Utopian wizards and all too frequently never recover from the illusions. It is, therefore, a matter for rejoicing that Fr. Dudley has shown up the nature and the causes of the disorder so unmistakably and widely invading the masses in England, and hardly to a less extent in this country. His diagnosis of the evil and the leading forces upon which the movement relies are handled with invincible logic, precise knowledge, and cleverness. The clergy should read the book and have it at hand to place it where it is calculated to do the work to which it is so well adapted. It is a small volume of scarce 90 pages, but it contains a very great amount of nutriment well prepared and worthily served.

The Report of the Proceedings and Addresses of the Twenty-first Annual Meeting of the Catholic Educational Association held at Milwaukee during the third week of last June fully sustains the reputation for timeliness, practicality, and interest which the Association has long ago merited by its annual conventions. The college and the parish schools were ably represented, and the papers read possess a value not only for the educators gathered at the meeting but no less for teachers who were absent. The latter are enabled to balance their loss by reading the full *Report*.

The Seminary department deserves particular mention and commendation. Most of the papers and discussions converged upon Saint Thomas; and our Seminary directors can derive many worth-while suggestions from the well-arranged elenchus published in the *Report* (C. E. Assoc., Columbus, Ohio).

Mentioning the Angelic Doctor suggests the *Acta Hebdomadae Thomisticae in Laudem S. Thomae Aquinatis*. In a neatly printed volume of nearly 300 pages are gathered together the papers read at the meeting of the Roman Academy of St. Thomas which was held in Rome toward the end of last November in commemoration of the sixth centenary of the Saint's canonization. The papers and the subsequent discussions cover many aspects of Thomistic thought both speculative and practical. As embodying the former quality mention should be made of the essay by the well-known German savant, Professor Grabmann, entitled *Doctrina S. Thomae de distinctione reali inter essentiam et esse documentis ineditis saeculi XIII illustratur*. The writer "per plus quam viginti annos studio codicum manuscriptorum oculorum ac mentis fatigationem non veritus insudavit". The evidences of this laborious research are manifest in the paper just mentioned. The monograph reflects qualities not usually conjoined in the same mind, namely a keen sense of historical criticism together with deep philosophical penetration and singular clarity of exposition. Whatever side one takes upon the apparently never-to-be-settled question itself, one must allow that Professor Grabmann leaves no room to doubt that in the mind of St. Thomas the distinction between essence and existence in the creature is real.

The discussion obviously interests only students of metaphysics. Of a wider and more practical bearing are the papers "Saint Thomas and his Philosophy at the Present Time" by Cardinal Billot, and "Thomism and the Crisis of the Modern Mind" by Dr. Maritain. Both these essays are given in French. Of didactic importance are the papers, "Quo Ordine Philosophiae Partes Proponendae sint" by Dr. R. Garrigou-Lagrange, and "Quomodo cum Philosophia 'Moderna' agendum". The *Acta* is issued at the Academia, Rome.

The wealth of wisdom stored up in the writings of St. Thomas can best be estimated and utilized by selecting a certain subject and then going a-searching through the *Opera Omnia*—which fortunately are opened out in the *Tabula Aurea* of Peter of Bergamo for lucidation. How far-reaching that wisdom really was is illustrated by a dissertation compiled by P. Perez Garcia, O.P., in view of Academic honors at the University of Freiburg. The book bears the title *De Principiis Functionis Socialis Proprietatis Privatae apud Div. Thomam Aquinatem*. Questions relating to the rights and the correlative duties en-

tailed by private property are not subjects that have sprung up in connexion with modern Socialism, as some might suppose. They are integral parts of Moral Science and were handled by St. Thomas with a practical bearing that would almost seem to imply foresight into modern problems and conditions. Inasmuch as in the *Dissertation* just mentioned the numerous passages of his writings that deal with the social functions of private property are collected and discussed, the little volume will be welcomed as a valuable auxiliary by students of Ethics and Economics. (Abulae apud Sigiranum Diaz, pp. 200.)

Like his illustrious predecessor, the late Dr. Boissarie, the present director of the Medical Bureau at Lourdes, Dr. A. Marchand, has devoted his life to the examination of the marvels that are wrought through the intercession of the "Lady of the Grotto" at the world-famed shrine of Massabielle. No one at the present time knows more intimately what occurs at Lourdes than Dr. Marchand. Some of his personal experience is recorded in a small volume (pp. 166) which has recently been translated by Dom Francis X. Izard, O.S.B., under the title *The Facts of Lourdes and the Medical Bureau* (Benziger Brothers, N. Y., pp. 166). The book is directed primarily to physicians, and for that reason will carry weight with all intelligent persons who wish to know what really does take place at Lourdes and what methods are pursued at the Bureau in studying the marvellous cures. More than 8000 physicians have visited the Bureau since 1892. Many of them doubtless have been convinced by the evidences of the supernatural continuously operative at Lourdes, and have given others the benefit of their conviction. The book just mentioned will serve to extend still more widely the apologetical power of the evidence summed up therein.

Fr. Garesché has written many essays on spiritual culture. A highly practical book dealing with a certain line of mental culture has recently appeared from his pen with the title *The Training of Writers* (Macmillan Co., N. Y., pp. 183). The author's aim is to "offer some suggestion and observations which will be of help both to the teacher who is rightly ambitious of developing writers from among his pupils, and to the advanced students themselves who can utilize some of the suggestions given to help themselves in the path of practical writing" (p. v). The book is replete with sound and easily adaptable suggestions relative to reading, memory, imagination, humor, first beginnings, publication, and other topics of value for young writers. While not specifically a class manual it will serve that purpose by reason particularly of "the questions for review".

What has Spiritualism to do with children? asks the author of a brief pamphlet issued by the English C. T. S. (pp. 15). The title is *Spiritualism and the Child*, by Irene Hernaman. But can a child be a Spiritualist? The answer given in the brochure is that many children are being "brought up as Spiritualists and their number is yearly increasing. At the present time there are over 15,500 boys and girls who every Sunday attend Spiritualist Sunday-school, or Lyceum, as it is called; there are 277 Lyceum schools. These schools may be found all over England: there is hardly one large industrial centre that has not one or two; Manchester has 11, Bradford and Leeds each have 5, Coventry, Preston and Newcastle 4. London during the last couple of years has come to the fore and now numbers 19 schools, at Clapham, Battersea, Kingston, Plaistow, Tottenham, etc." (p. 1).

The appalling effects of this training for the occult are utterly indescribable and unimaginable. Only a few of them are told in the above brochure. To what extent the new form of ancient diabolism is being propagated amongst the youth of America we know not; but we may be sure that so powerful a means of ruining souls is not neglected by the spirits of darkness who succeed most effectually when they transform themselves into angels of light. *Quid, custos, de nocte?*

Speaking of *Spiritualism* recalls Fr. de Heredia's recent book *True Spirit-*

ualism (pp. 200. Kenedy & Sons, New York). It differs widely from the same writer's former book, *Spiritism and Common Sense*, wherein he showed up some of the trickeries perpetrated by the mediums on people who frequent the *séances* in quest of news from Beyond. Spiritualism in his new book stands for belief in the spiritual world which is unified and vitalized by the communion of Saints. Under the arresting analogy of a great profit-sharing corporation with its treasury, dues, shares, and the rest of the pecuniary mechanism, the author points out the spiritual profits accruing to souls associated by the bonds of grace, faith, love, worship, service, joys, and sorrows. Such thoughts make up the first half of the volume. Immortality, heaven, purgatory, apparitions, the angels (good and bad), God's providence — under these headings he explains in a simple and wholly charming manner the Catholic teaching concerning the other world — a doctrine that is eminently sane, reasonable, consoling, and far away beyond and contrary to the absurdities, triflings, blasphemies, insanities, and destructiveness of spiritistic cults and practices.

Fr. de Heredia illustrates his teachings by occasional stories drawn from experience. The following may in more than one respect be utilizable by the present reader. It was told to the author by a fellow-priest, primarily as an instance of the power of prayer. One night the narrator had preached before a crowded church what he thought his most eloquent sermon. After the services he delayed in the sacristy thinking that his efforts surely would move some of the congregation to seek him for confession. He waited in vain. The church became empty and silent. Then, seeing his foolishness, he knelt down to ask God's forgiveness for his presumption. As he knelt in prayer, a hand touched his shoulder. Behind him in the shadows stood a man well along in years.

"Father," he addressed the priest, "I have been away from the confessional for twenty years. I want to come back to God."

He made a sincere confession. Then the priest was convinced that his eloquence and efforts had not been wasted to bring about such a conversion as this. So he asked the man what it was in his sermon that had moved him so much.

"It was the greatest sermon I have ever heard. . . . And the words that went to the bottom of my heart were those you repeated over and over: 'What I do thou knowest not now; but thou shalt know hereafter.' (John 13:7). Years ago", he continued, "my daughter went away to a convent to become a nun. I refused to give her my consent. It seemed to me insane that a girl with the talent my daughter possessed should wish to bury herself this way. She would argue with me, plead with me, to relent and give her my blessing. I was adamant. And she always said to me: 'What I do thou knowest not now; but thou shalt know hereafter.' She went to the convent. That was twenty years ago. Twice a year she writes to me, and always closes her letters with these same words. To-night when I heard you repeating those words in your sermon, it seemed to me that I heard my daughter speaking to me, urging me to see the light. I heard little else of the sermon. I resolved to go to you to confession. And as I went, those words went with me: 'What I do thou knowest not now; but thou shalt know hereafter.'"

The story moved the priest so much that he did not recall how his confidence in his eloquence had been shattered. Then, in the occupation of his duties he forgot about the man and his words. About a week later the man returned. With a radiant face he drew a letter from his pocket and said to the priest: "Read this!" The letter was from his daughter in the convent and was *dated the morning of his conversion.* It read: "This morning at Mass I was praying to mother in heaven for you as I always have done, as I always do, when suddenly there came to me a deep consolation, and in an instant I knew that mother's intercession had brought you back to God. . . ." The letter ended with these words: "I hope that thou knowest now." Fr. de Heredia adds: "The priest who told me of this said: 'After he went away I resolved to put no more trust in my unaided eloquence.'"

Books Received

SCRIPTURAL

SCRIPTURE MANUAL. Directed to Interpretation of Biblical Revelation. By the Rev. John-Mary Simon, O.S.M., B.S.Th. Vol. I: General Introduction to Sacred Scriptures and Special Introductions to Books of Old Testament. Joseph F. Wagner, New York; B. Herder, London. 1924. Pp. xvii-441.

EVANGILE SELON SAINT MARC. Verbum Salutis, II. Traduit et commenté par le P. Joseph Huby, S.J., Professeur au Scholasticat d'Ore Place, Hastings. Gabriel Beauchesne, Paris. 1924. Pp. xix-428. Prix, 15 *fr.* 50 *franco.*

PRINCES OF HIS PEOPLE. II: St. Paul. By C. C. Martindale, S.J., author of *God's Holy Hills,* etc. (*"Household of God" Series.*) Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. xiii-324. Price, $2.00 *net.*

SONG OF SONGS. Symposium. By Max L. Margolis, Jas. A. Montgomery, Walter Woodburn Hyde, Franklin Edgerton, Theophile J. Meek, and Wilfred H. Schoff. Before Oriental Club of Philadelphia. Wilfred H. Schoff, Editor. Philadelphia: Commercial Museum. 1924. Pp. 120.

THEOLOGICAL

INSTITUTIONES DOGMATICAE. In Usum Scholarum. Auctore Bernardo J. Otten, S.J., in Collegio Maximo S. Ludovici Sacrae Theologiae et Historiae Dogmatum Professore. Tomus II: De Deo Creante et Elevante, De Novissimis. Typographia Loyolaea: Chicago. 1924. Pp. xiii—466. Price, $3.75 *postpaid.*

LA CREATION. Par Rene Macaigne, ancien Ingenieur des Ponts et Chaussees, ancien Professeur au Grand Seminaire de Soissons. Prèface de M. Pierre Termier, de l'Academie des Sciences. Gabriel Beauchesne, Paris. 1924. Pp. 110. Prix, 5 *fr.* 50 *franco.*

HATONS-NOUS DE DEVENIR DES SAINTS. Par Chanoine P. Feige, Superieur des Missionaires Diocesains de Meaux, Dir. gen. de la Société des Filles de St.-F. de S. Deuxième edition. Paris: P. Tequi. 1924. Pp. 59. Prix, 1 *fr.* 15 *franco.*

BE OF GOOD HEART. Plea for Christian Optimism. By Joseph McSorley, C.S.P. New York: P. J. Kenedy & Sons. Pp. 181. Price, $1.60 *postpaid.*

DELIGHT IN THE LORD. Notes of Spiritual Direction and Exhortations of the Rev. Daniel Considine, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. 51. Price, $0.30 *net.*

DE PRINCIPIIS FUNCTIONIS SOCIALIS PROPRIETATIS PRIVATAE APUD DIV. THOMAM AQUINATEM. Dissertatio inauguralis quam ad Doctoris Philosophiae Gradum obtinendum in Universitate Friburgi Helvetiorum conscripsit P. J. Perez Garcia, O.Pr. Abulae apud Sigiranum Diaz. 1924. Pp. xvi—184.

COMMUNION DEVOTIONS FOR RELIGIOUS. Preparations and Thanksgivings for Daily Use of Members of All Religious Communities. By Sisters of Notre Dame (Cleveland). Preface by the Rev. Francis P. LeBuffe, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. xii—743. Price, $2.75 *net.*

SOME OF PASTOR'S PROBLEMS. By the Rev. M. V. Kelly, C.S.B. St. Michael's College, Toronto. Pp. 224.

WONDERFUL SACRAMENTS. What They Are and What They Do. By Francis X. Doyle, S.J., author of *The Home World.* Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. 252. Price, $1.25 *net.*

OUR NUNS. Their Varied and Vital Service for God and Country. By Daniel A. Lord, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1924. Pp. 280. Price, $3.00 *net.*

BOYHOOD'S HIGHEST IDEAL. Helpful Chapters to Catholic Boys at Parting of Ways. By Winfrid Herbst, S.D.S. Society of Divine Savior, St. Nazianz, Wis. 1924. Pp. 87. Price, $0.33 *postpaid*.

VIRTUES OF DIVINE CHILD AND OTHER PAPERS. By the late Daniel Considine, S.J. Introductory Memoir by F. C. Devas, S.J. B. Herder Book Co., St. Louis: Manresa Press, London. 1924. Pp. 204. Price, $2.00.

UNKNOWN GOD. By the Rev. John A. McClorey, S.J., B. Herder Book Co., St. Louis and London. 1924. Pp. 202. Price, $1.50.

LA MAISON. Par L. Rouzic. Paris: P. Téqui. 1924. Pp. ix—319. Prix, 5 *fr.* 50 *franco*.

CATECHISME DE LA VIE RELIGIEUSE. Par Mgr. LeLong. Troisieme edition. P. Tequi, Paris. 1924. Pp. 216. Prix, 2 *fr.* 30 *franco*.

LES FEMMES DE BIEN. Par Mgr. Tissier, Evêque de Chalôns. Leurs Influences; Leurs Prières; Leurs Vertus. Paris: Pierre Téqui. 1924. Pp. 125. Prix, 3 *fr.* 50 *franco*.

LA DOCTRINE DE NOS FETES. Par Mgr. Tissier, Evêque de Chalôns. I: Les Fêtes de Circonstance. Paris: Pierre Téqui. 1924. Pp. vi—342. Prix, 8 *fr. franco*.

LE MYSTÈRE DE JESUS. Par Dom S. Louismet, O.S.B. Paris: P. Téqui. 1924. Pp. 441. Prix, estranger, 9 *fr. franco*.

GOD WITHIN US. By Rauol Plus, S.J. Prefatory Letter by Father Germain Foch, S.J. Done into English by Edith Cowell. P. J. Kenedy & Sons, New York. 1924. Pp. xiv—167.

WITH THE CHURCH. By Mother Mary Loyola of "Bar Convent," York. Preface by Father Herbert Thurston, S.J. Part I: Advent to Ascension. P. J. Kenedy & Sons, New York. 1924. Pp. xiii—336.

YEARNING FOR GOD. Path to Peace of Soul. By the Rev. Joseph J. Williams, S.J., author of *Keep the Gate*. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. 183. Price, $1.50 *net*.

LE BIENHEUREUX PIERRE CANISIUS. Second Apôtre de l'Allemagne (1521-1597). Par l'Abbe L. Cristiani, Professeur d'Histoire aux Facultés Catholiques de Lyon. Paris: Victor Lecoffre ou J. Galbalda. 1925. Pp. 188. Prix, 4 *fr.* 50 *franco*.

THREE-MINUTE HOMILIES. By the Rev. Michael V. McDonough. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. 329. Price, $2.00 *net*.

DAILY COMMUNION. By the Rev. Louis F. Schlathoelter Translated from German by Author. Augmented edition. Columbia Publishing Co., Milwaukee. Pp. 32. Price, $0.05; $0.40 a dozen; $2.50 a hundred.

MASS INTENTION CALENDAR. John W. Winterich, Cleveland. 1925. Pp. 72.

DE RECOLLECTIONIBUS SACERDOTUM. Relatio habita in Sessione Sacertodali Congressus Amstelodamensis (mense Aug. 1924). G. Hoornaert, S.I., Mechlin. Pp. 16.

MARRIAGE. Dialogue on Christian Ideal. By Mrs. Wilfred Ward. Catholic Truth Society, London. Pp. 35. Price, *twopence*.

NOVENA FOR RELIEF OF POOR SOULS IN PURGATORY. By Missionary of Sacred Heart. The Rev. J. F. Durin. Sixth edition, revised by the Rev B. Dieringer. Columbia Publishing Co., Milwaukee. Pp. 63.

L'ORDRE ET LES ORDINATIONS. Etude de Théologie Historique. Par J. Tixeront. Paris: Victor Lecoffre ou J. Galbalda. 1925. Pp. viii—273. Prix, 9 *fr. franco*.

UP SLOPES OF MT. SION. Progress from Puritanism to Catholicism. By Monsignor Kolbe, D.D., D.Litt., of Cape Town. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. xiii—135. Price, $1.75 *net*.

IN FOOTSTEPS OF MASTER. Series of Short Meditations on Gospel published in Rome by "Society of St. Jerome for Diffusion of Gospel". Mgr. Francis Borgongini-Duca, S.T.D., Secretary of Sacred Congregation of Extraordinary Ecclesiastical Affairs. Translation by the Rev. Francis J. Spellman, S.T.D. Introduction by Cardinal O'Connell. Pilot Publishing Co., Boston. 1924. Pp. viii—232. Price, $1.50.

LITURGICAL

SMALL MISSAL. Containing Proper of Mass for All Sundays and Principal Feasts of Year, Rite of Benediction, Vespers and Compline for Sundays, and Other Devotions. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. xvi—436. Price, $1.75 *net.*

HYMNS OF BREVIARY AND MISSAL. Edited with Introduction and Notes by the Rev. Matthew Britt, O.S.B., St. Martin's Abbey, Lacey, Wash. Preface by the Rt. Rev. Mgr. Hugh T. Henry, Litt.D. 1924. Pp. 384. Price, $3.00 *net.*

HYMNS FROM LITURGY. Translation by the Rev. John Fitzpatrick, O.M.I., author of *Song of Lourdes*, etc. Benziger Brothers, New York, Cincinnati, Chicago. 1924. Pp. xi—98. Price, $1.35 *net.*

PHILOSOPHICAL

DYNAMIC PSYCHOLOGY. Introduction to Modern Psychological Theory and Practice. By Dom Thomas Verner Moore, Ph.D., M.D., O.S.B.; Professor of Psychology, Catholic University of America; Director of Clinic for Mental and Nervous Diseases, Providence Hospital, Washington. J. B. Lippincott Company, Philadelphia, London, Chicago. Pp. viii—444.

WILL MEN BE LIKE GODS? Humanitarianism or Human Happiness? By Owen Francis Dudley. Introduction by G. K. Chesterton. Longmans, Green & Co., New York, London, Toronto. 1924. Pp. xi—83. Price, $1.25 *net.*

LITTLE CORDS. Taps from Light Lash, By Francis P. Donnelly, S.J. New York: P. J. Kenedy & Sons. Pp. viii—238. Price, $1.35 *postpaid.*

DIE SINNESERKENNTNIS. Von Dr. Joseph Schwertschlager, Hochschulprofessor. Joseph Kosel & Friedrich Pustet, K—G. Munchen, Verlagsabteilung Kempten. 1924. Pp. ix—300. Preis, 7 *M.* 20.

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